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APRIL, 1980

THE Episcopalian

In This Issue

ORIGAMI AND FIRST SUNRISE FOR EASTER

The Japanese art of paper-folding can help tell the Easter story. The Presiding Bishop reflects on the women who found the empty tomb while Thomas John Carlisle's poem, "First Sunrise," is a delightful Noah story.

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COUNCIL MEETS: CLOSE VOTES AND CONTROVERSY

The draft and stock action were hotly contested votes at the February meeting at which Iran, Afghanistan, and refugees were also discussed.

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A TWENTY-YEAR LOOK AT WHERE WE'VE BEEN



Civil rights and God Is Dead; women in the priesthood and laypeople in new roles; refugees resettled and parishes renewed; James Pike and C. S. Lewis; MRI and Venture in Mission. The 20 years have been full as a glance at this special anniversary section shows.

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Speaker Mattie Hopkins receives congratulations, at left, from Bishop John Walker; Lydia Lopez and Bishop Edward Jones are in background. Top right, the Rev. Michael Kendall greets Indianapolis' Mayor William Hudnut. Center, the Rev. Van S. Bird as Absalom Jones. Below, Canon Lloyd Casson and the Rev. Natalia Beck compare notes. (Robert Schafer photos)

Urban caucus sets '80's agenda

In mid-February some 500 activist Episcopalians brought to life the Episcopal Urban Caucus to address the needs of city people and parishes in the decade ahead. They met in Indianapolis at the call of the Urban Bishops Coalition and the

Church and City Conference to study energy, the arms race, parish revitalization, and economic justice and to make recommendations for action. They also approved a representative 22-member board to steer the new organization in its first year, electing 16 members who have the power to appoint the other six.

In its first action, the Caucus marched to a U.S. Steel sales office to dramatize support of Ohio steelworkers who seek to buy, modernize, and operate a Youngstown plant which the steel firm plans to close.

Three days earlier the conference opened with a gala dinner in Indianapolis' Convention Center. Dinner guests heard a voice from the past when the Rev. Van S. Bird of Philadelphia, Pa., read excerpts from a sermon the Church's first black

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priest, the Rev. Absalom Jones, preached on Jan. 1, 1808. The remarks of keynoter Mattie Hopkins of Chicago, Ill., brought guests sharply back to the present when she challenged them to three days of hard work and hard choices: "The question to the Church in general and to Episcopalians here tonight specifically is: 'Which side are you on?'"

Participants took Hopkins' words to heart and worked hard for the next three

days in four issue-oriented strategy groups and four plenary sessions. In addition to the work groups, most participants were also involved in one of the many ad hoc caucuses which gathered during the meeting: seminarians, blacks, Hispanics, poor people, women, Appalachian people, and ecumenical observers.

At the final plenary the Caucus adopted work group reports which contained such recommendations as development cooperatives, parish energy audits, diocesan commitment to open new urban congregations, opposition to development of the MX missile system, and amnesty for undocumented aliens as Hispanic members suggested.

Caucus members elected their new board of four bishops, four clergy, and eight laypersons. In the latter category, the entire assembly elected four persons while those laypeople present elected the other four. Board members are: bishops—Coleman McGehee, Paul Moore, John Walker, and Arthur Walmsley; clergy—Lloyd Casson, Barbara Harris, George Regas, and Gibson Winter; laity—Sister Arlen Margaret, SSM, Eddie Mae Binion, Bill Bolling, Mattie Hopkins, Lydia Lopez, Byron Rushing, Anne Schriebner, and Julio Torres.

A complete record of the Indianapolis meeting is being prepared and will be available soon from Forward Movement Publications of Cincinnati, Ohio.

Rhodesia election sends message to West

by Janette Pierce

The recent election in Rhodesia, which made Robert Mugabe Prime Minister-designate, contains a message: people determining their own futures often do not do what others think is good for them. It should also serve as a warning that to accept partisan propaganda uncritically is to risk misunderstanding.

In Rhodesia the seven-year struggle for black majority rule was not a simple matter of black and white. Both sides committed atrocities. For every "documented" report of missionaries murdered by Patriotic Front guerillas came another "documenting" murders by Selous Scouts, a unit of the white Rhodesian Army.

Joshua Nkomo's Patriotic Front forces waged bush warfare from neighboring Zambia, and Mugabe's guerillas did the

Continued on page 24

continuing **Forth and The Spirit of Missions**. An independently-edited officially sponsored monthly published by The Episcopalian, Inc., upon authority of the General Convention of The Episcopal Church.

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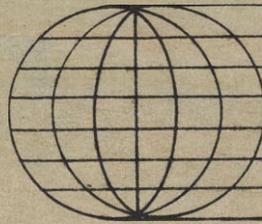
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World News Briefs



JOHANNESBURG

Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches (SACC), surrendered his passport to government officials here in response to an order from the Department of the Interior. He later told SACC staff members that "the South African government is wasting its time. It is time they faced the truth. Their behavior is almost like that of King Canute, who sat by the seaside and thought he could stop the waves." Describing himself as "but one of the casualties" of the struggle against apartheid, the black prelate said, "This is intended to stop us from speaking the truth, but I owe my allegiance to Jesus Christ. I will speak as I believe He commands. I will speak for justice and reconciliation."

BURLINGTON

The Vermont Ecumenical Council peace committee has decided to hire a "peace activist" to promote opposition to war, an idea proposed by the Rev. William Sloane Coffin of Riverside Church, New York City. The activist will work out of the 850 churches in Vermont, said the Rev. Howard Stearns, the council's executive minister, and be on the road "to help churches discover the world's problems cannot be solved with nuclear arms and to build a sense that those problems can be solved in non-violent ways." The council hopes to persuade Vermont arms-producing industries to consider another type of production.

STARY KADAKI

Soviet police have arrested more Christians

in their unrelenting crackdown on religious dissidents. Reportedly four arrests were made in connection with the discovery January 19 of an underground printing press—*Khristianian* (Christian)—operated by unregistered Baptists in this Ukrainian village. This is *Khristianian's* third setback since it began unauthorized publication of religious materials in the early 1970's. Three other unregistered Baptist leaders—two in Krupski and one in Kishinev Moldavia—have also been arrested, but whether in connection with the discovery of the church press is unclear.

ATLANTA

The Georgia House of Representatives passed, 139-30, a bill that would require teaching creationism in the state's public schools whenever evolution is taught. Representative Tommy Smith introduced the bill, which originally used the term "scientific creationism," leaving out religious references in an effort to avoid Church-State legal problems. Representative Cas Robinson, a Presbyterian minister, amended the phrase to "divine creationism" and added a local option feature. Later "divine" was dropped and creation defined as being "by God." In this form the bill goes to Georgia's Senate for ratification.

BUKAVU

On May 11 the new French-speaking Anglican Province of Burundi, Rwanda, and Zaire will be inaugurated and its first archbishop, Bezaleri Ndahura of Boga-Zaire, enthroned. Ndahura was elected last fall, but the decision was set aside for technical reasons. A second election in February

confirmed his choice. Archbishop Robert Runcie of Canterbury will preach at the service. Burundi, Rwanda, and Zaire are currently linked with the Church in Uganda.

NEWPORT

The U.S. Navy assisted the Episcopal Diocese of Rhode Island in shipping 4.5 tons of books, clothing, and liturgical vestments to its companion diocese in the Windward Islands, an area heavily damaged in a volcanic eruption last year. Capt. Hebert W. Bolles, acting rector of Church of the Epiphany, Providence, and former senior staff chaplain at the Naval Education and Training Center here, arranged for the naval help. Donations came from Johnson and Wales College, Providence; the Roman Catholic Portsmouth Abbey preparatory school; the Cathedral of St. John, Providence; St. Paul's Church, North Kingstown; and Holy Trinity Church, Tiverton.

NEW CASTLE

Immanuel Church on the Green, organized in this Delaware community in 1689 and believed to be the oldest Episcopal church in continuous use in the U.S., was destroyed by fire February 1 despite efforts by 300 firefighters. Harley E. Clymer, Immanuel's senior warden, says the church will be rebuilt. Rector Myles Edwards vows the parish will not lose a single day of worship.

LONDON

The Church of England has sent invitations to Churches in Great Britain and

They kept the old, but saved new heat

St. Luke's Church in Chelsea, Mass., has a lovely building dating from 1907 when fuel was cheap and people were accustomed to colder interiors. The raftered roof is 36 feet high at the peak, some 4,500 square feet in area, with no insulation whatever. By employing procedures such as lowering thermostats, insulating pipes, double windows, and weatherstripping, the parish reduced oil consumption from 9,500 to just under 4,500 gallons per year.

Nevertheless the story of lost heat was told by observing snow melting on the roof—every rafter was visible in the striped melting pattern. The Rev. Richard Loring and the congregation didn't want to spoil the raftered ceiling but wanted to cut heat loss further.

The solution—carried out with free labor from parishioners—was to install three inches of polyurethane solid-foam insulation between each set of rafters, covered by half-inch firecode sheet-

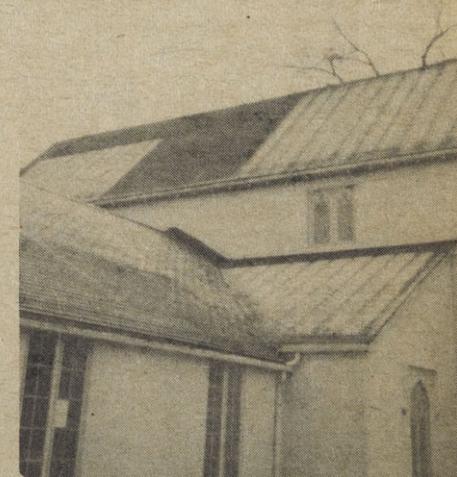
rock facing which they are staining a matching brown. The insulation is cleated to the rafters with wooden strips, allowing two inches of rafters to show, thus saving the appearance but increasing the heat resistance factor from near zero to 21 plus. Drafts are also reduced.

Some 1,100 pieces of insulation and sheetrock are being measured aloft, cut on the ground, and then hoisted into place. About a mile of wooden cleat is being used. All the staining, cutting, drilling, and nailing will take six months or more.

Thanks to the donated labor, the cost to the parish will be under \$5,000 instead of the estimated \$20,000 professionals would have charged—if, indeed, professionals could have been persuaded to do the job. So far the rector and about 24 parishioners have worked on the project, financed by donations and borrowing from savings accounts.

St. Luke's expects to complete the project by Easter and invites those close by to come to inspect the work. Others can obtain information from the Rev. Richard Loring, 201 Washington Ave.,

Chelsea, Mass. 02150, or phone (617) 884-4278.



The roof tells the story of heat loss at St. Luke's, Chelsea, Mass. The uninsulated portions show clearly as black.

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FCC changes worry churches

The Federal Communications Commission's (FCC) proposal to deregulate commercial AM and FM radio broadcasting, which may severely limit the public's access to radio air time, news, and information of community interest, has some church groups worried.

The FCC proposed changes would: eliminate all policies limiting the number of commercials; remove all requirements for radio stations to carry news, public affairs programming, public service announcements, and other community service programming; abolish the "ascertainment" policy which requires radio stations to consult with community leaders about local needs and problems; and eliminate program logs, the radio station's public record of its broadcasts and service to the community. Marketplace forces

and advertisers whims would determine programming.

The United States Catholic Conference and the United Church of Christ are among the groups the proposal disturbs. They fear religious programming will be greatly reduced if the FCC suspends present requirements which allow established Churches to broadcast as an unsponsored service to the public. They say the ill and elderly, who depend on such programming, would suffer from such deregulation.

Charities and non-profit organizations—such as the Red Cross, American Cancer Society, and drug, alcohol, and suicide information centers—depend on free air time in their service to the public. Denied access to it, their work could be jeopardized. Local news, notice of public and commu-

nity affairs, school announcements, and traffic reports could conceivably be axed by stations no longer required to provide them.

Because public airwaves are a limited natural resource and station licenses must be renewed every three years, local communities now have control over who operates radio stations and in what manner. Many groups, including the Churches, are worried because without certain rules and guidelines the average citizen will lose control over what he hears on the radio.

The FCC is accepting comments on its proposal until March 25. If you are interested, write: Secretary, Federal Communications Commission, 1919 "M" St., N.W., Washington, D.C. 20554.

overseas to join its first Partners-in-Mission consultation scheduled for June, 1981. The English Church is one of the last two Churches in the Anglican Communion to hold such a mission consultation. The other holdout is the Episcopal Church in Scotland, which is reportedly planning "a very different operation." One of the partners invited to the English consultation is the Episcopal Church in the U.S., which held its own consultation in 1977.

NEW YORK

David E. Crean, an educator and food technologies expert, has been appointed the Episcopal Church's hunger officer. The Cambridge-educated native of South Africa is an associate professor in the horticulture department of Ohio State University. He will work with the Presiding Bishop's Fund for World Relief, the Church's national Hunger Committee, and diocesan hunger networks.

DERBY

Anglican Bishop Cyril Bowles of Derby, England, thinks union between the Anglican and Roman Catholic Churches is "a far distant prospect." In his diocesan newsletter he said the recent censure of Roman Catholic theologian Hans Kung "destroys many recent Anglican illusions. We must not give up [the idea of union], but it calls us to more prayer and more discussion and cooperation at all levels." He was responding to what he called a growing campaign on the part of certain clergy to bar union with any Church but the Roman Catholic.

RICHMOND

Bishop Robert B. Hall of Virginia has written clergy and lay leaders in the diocese that he is seeking medical treatment for alcoholism. His decision follows a frank discussion of the problem with his family and a representative delegation of diocesan clergy and laity. "They alerted me to facts about drinking of which I was not aware," Hall said. "As a result of this conversation I have decided to seek treatment for my illness. This will require my absence from the diocese for a period of about six weeks." Virginia's standing committee and executive board have expressed support for their bishop.

NEW YORK

The Constitution and Canons of the Episcopal Church—incorporating changes the 1979 General Convention authorized—may be ordered for \$7.50 each (postpaid) from Seabury Service Center, Somers, Conn. 06701. The 1979 Journal of the Convention is expected to be published early in the summer.

LAGUNA HILLS

Retired United Methodist Bishop Gerald H. Kennedy, one of American Protestantism's most popular preachers and writers, died in this California town at the age of 72. "Larded with wit and timely references to the world around him" was *Time* magazine's description of Kennedy's sermons in a cover story in 1964.



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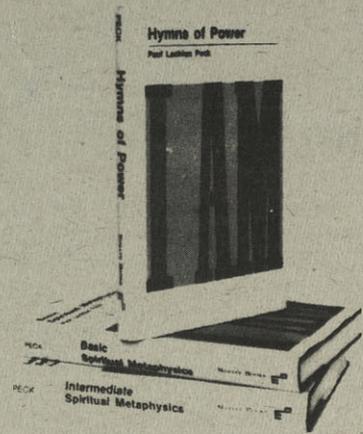


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Switchboard

So that we may print the largest possible number, all letters are subject to condensation. The Editors

CREATIVE GIVING

I am writing this as I recover from back surgery. I wanted to share an idea through the Switchboard column.

When I learned I was to be hospitalized, I asked the people of my parish to take the money they would spend for a commercial get-well card, put the cost in an envelope for the Presiding Bishop's Fund, and send it to me in the hospital.

The envelopes on my hospital room wall really warmed my heart as I discovered my parishioners cared not only about my recovery, but also for people around the world who really had problems. We've raised \$60 so far, and it's still coming in.

*Edward J. Campbell
Clawson, Mich.*

ALL THE WAY!

For those engaged in the strange process of trying to remove "sexism" from the prayers and psalms of the Church, may I suggest that if you are to remove individual references to good men in the Psalms (as in *Happy are they* instead of *Happy is the man* in Psalm 1), then you had best avoid reverse discrimination by removing references to bad and evil men from the Psalter as well. I refer to such things as:

The fool has said in HIS heart, there is no God. Psalm 14:1

There is a voice of rebellion deep in the heart of the wicked, there is no fear of God before HIS eyes. HE flatters HIMSELF in HIS own eyes. The words of HIS mouth are wicked. . . HE thinks up wicked ideas upon HIS bed. Psalm 36

These are a few quotes from the 1979 Prayer Book and are thoroughly sexist in their [implication]. If we are to purge sexism from our liturgy, we must go all the way.

*Steve Heimann
Iowa City, Iowa*

PARALLEL JUDGMENT

Bishop Frensdorff's article, "Nuclear Waste-Risk Analysis for Eternity" in the January issue, expresses his concerns over the problems he sees from use of nuclear energy. His risk/benefit analysis is against nuclear.

To make a reasoned judgment, a risk/risk assessment is also required. The risk associated with *not* using nuclear energy must also be evaluated. To quote the Fiftieth American Assembly of Columbia University, "The peaceful uses of nuclear power offer us . . . an improved quality of life for all. The cost of not pursuing the nuclear option could be tragic."

The direful phrasing of most nuclear critics is refuted by scientists who have developed safe waste disposal. Fission products incorporated into a glass like Pyrex, encased in stainless steel, and buried 2,000 to 5,000 feet in salt or granite will be effectively removed from the environment. It is not done because political indecision has opted for study after study, to get the "best way."

Expansion of industrialization, which has resulted in a better life for more people than any other system, depended on convenient oil and gas. To replace these vanishing energy sources, solar, wind, and tidal energy are suggested. A study by Herbert Inhaber, a Canadian, shows solar and wind are 60 and 80 times more dangerous, respectively, than nuclear.

Nuclear energy can be a blessing for mankind; nuclear weapons are a curse. In Deuteronomy man is offered a choice: "I have set before you life and death, blessing and curse. . . ." We must choose the blessing of peaceful use of nuclear energy, or we are left with only the curse.

*Brice W. Kinyon
Chattanooga, Tenn.*

COMMENTS ON KUNG

"Does Kung censure threaten unity talks?" asks Janette Pierce (February issue). Should she not ask, "Does Kung's teaching threaten unity?" After all, Christians can only unite around basic truths.

Most criticism in the Kung controversy seems to be directed against the Sacred Congregation for the Doctrine of the Faith (CDF). Should we not be equally concerned about what Kung is teaching?

The CDF in 1979 was concerned about "his teachings which pertain to the substantiality of Christ with His Father and to the Blessed Virgin Mary." Put more

clearly by Malachi Martin (*National Review*, Feb. 8, 1980): "Kung does not teach that Jesus was and is true God and true man. Jesus, he says, is associated with God not by being a person of the Trinity, but because he was chosen and destined by God to be His Son." Kung also questions the virgin birth.

The acceptance of these doctrines, embodied in creeds shared by Episcopalians and Roman Catholics alike, was implicit in the mandate given to Kung to teach, not just as a theologian, but as a Roman Catholic theologian. Kung stepped outside that mandate, and the CDF revoked it.

*R. N. Usher-Wilson
Bronxville, N.Y.*

If the censure on Hans Kung "threatens unity talks," then those unity talks were not worth holding. Father Kung was appointed 19 years ago to teach and expound the official doctrine of the Roman Catholic Church. He chooses not to do this. His bishop thinks he ought to give up the job. Kung thinks otherwise.

The Sacred Congregation approached him by letter [three times] and expressed their dissatisfaction. They invited Father Kung to defend his teaching. He did not bother to reply.

What kind of behavior is this? Is it the behavior of a responsible professional or of a Roman Catholic theologian or (pardon my old-fashioned idea) of a gentleman?

Cardinal Baum says, "The whole process leading to this decision (the repudiation of Kung by the Magisterium) has been characterized by charity, prudence, and patience."

*Stanley Atkins
Eau Claire, Wis.*

Exchange

The Episcopalian invites you to make use of the Exchange column. Send items to Exchange, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

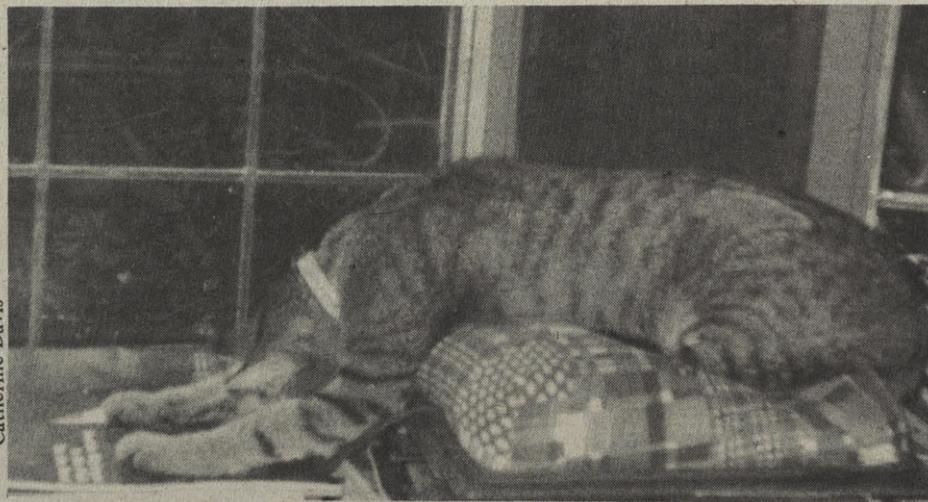
CLERGY EXCHANGE U.S.A.—ENGLAND

The Diocese of Massachusetts clergy have asked me to facilitate summer exchanges with parishes in England. Below is a list of interested English clergy. In the future I hope to have a list of attractive situations in Canada, Bermuda, and the Caribbean.

*Harry E. Goll
Southborough, Mass.*

- John Marshall, St. Andrew's Rectory, Church Aston, Newport, Shropshire
- Courtney Johns, Brookside Close, Kilmington, Axminster, East Devon
- Barrie Newton, Bishop Sutton Vicarage, Bristol, BS18 4UR
- Rt. Rev. Gerald F. Colin, Orchard Close, St. Mary's Lane, Louth, Lincolnshire, LN11 0DT
- Henry E. Briscoe, Llanyblodwel Vicarage, Llansantffraid 448, Oswester Salop, SY10 8ND
- Kenneth Jardin, The Vicarage, Langworth, Lincoln
- Colin Lantsbery, The Vicarage, Upper Belgrave Road, Normacot Stoke-on-Trent ST3 4Q
- Terence G. Grigg, The Vicarage, Stainton-in-Cleveland, Middlesbrough Cleveland TS8 9E
- Nicholas Richards, The Parish of St. Mary Rotherhithe, 70 St. Marychurch St., London, S.E. 16 4JE
- David E. Rees, The Vicarage, Elyrd, Hereford, HR3 5R2
- J. S. Cross, Headquarters, West Midland District, Shrewsbury, Salop SY3 7LT

The Episcocats



Catherine Davis

"Now I lay me down to sleep. . . ."



PB's Open Letter

Congregational Worship and Service Centers

One of the urgent projects among those adopted as Venture in Mission goals for the Episcopal Church, U.S.A.—that is, a goal for the whole national Church—is the raising of \$9 million to provide stronger and more effective mission and ministry to urban needs and problems, the needs and problems plaguing so many human beings. A real measure of the commitment of all in the Church who share concern for the urban problem is the consistent effort we make to secure these funds.

My vision for a major use of these needed funds is the development of our urban congregations as special centers combined with renewed worship centers. In the Episcopal Church Center, we are presently gathering data and models of the Church's experience in providing special services for health, education, counseling, human care. We are also looking for new service opportunities congregations might provide neglected areas.

By evidence of worship and centers of prayer, the Church's source of motivation and commitment to Jesus Christ needs to be clearly identified in connection with our social ministries. Both by worship and social ministry, we can demonstrate love and faith in God.

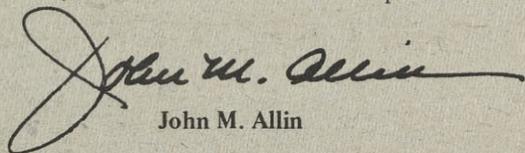
Episcopal congregations are already providing more programs and services to relieve human need than most Episcopalians are aware. The predicament we are facing requires development, strengthening, and addition to such services.

The networking of congregations and the development of "companion-congregations," as has been undertaken in New York, can restore function to some of our church properties in the inner cities. Such networks and inner city locations will be channels and bases for the talents and energies of Volunteers for Mission as that program is further enabled by Venture in Mission funds. The Episcopal Church is called to move from the stance of passing resolutions declaring good works should be done and people hired to do them into a process of enabling the members of this Church to become more directly engaged in opportunities to offer their talents and skills.

Obviously, renewing and operating a cluster of services through Episcopal congregations in church properties located in the urban areas cannot provide the total solution or meet the total needs of the urban crisis. By effects, experience, and examples, however, both the services and influence of such renewed and renewing mission can benefit the afflicted and influence the decision making of those with various powers.

This Church has the ability to provide facilities and recruit personnel for health clinics, educational tutoring centers, child care programs, recreational centers for the aged, information centers for civil rights, even some legal aid offices and other opportunities to enable, enrich, and channel the offering of human beneficial talents of local residents and the larger human family alike. No more immediate opportunity do we in the Church have to share communion with the one infinite God in building community amid the infinite diversity of our shared humanity than with the cities' complex.

Needless to say, we need to demonstrate our individual commitment corporately by providing personnel, property, and funds for this renewal of renewing mission. The personnel and property are immediately available. Your increased help is needed in gathering the funds.


John M. Allin



The parish church at Oberammergau, Germany, scene of the world famous Passion Play performed every 10 years for the past three centuries. Townspeople are the actors in the drama which includes a procession to the cross.

Anglican priest imprisoned for violating 'banning' order

Anglican priest David Russell, outspoken foe of apartheid, has been sentenced to 69 months in prison for attending an Anglican Provincial synod in Grahamstown, South Africa, last December.

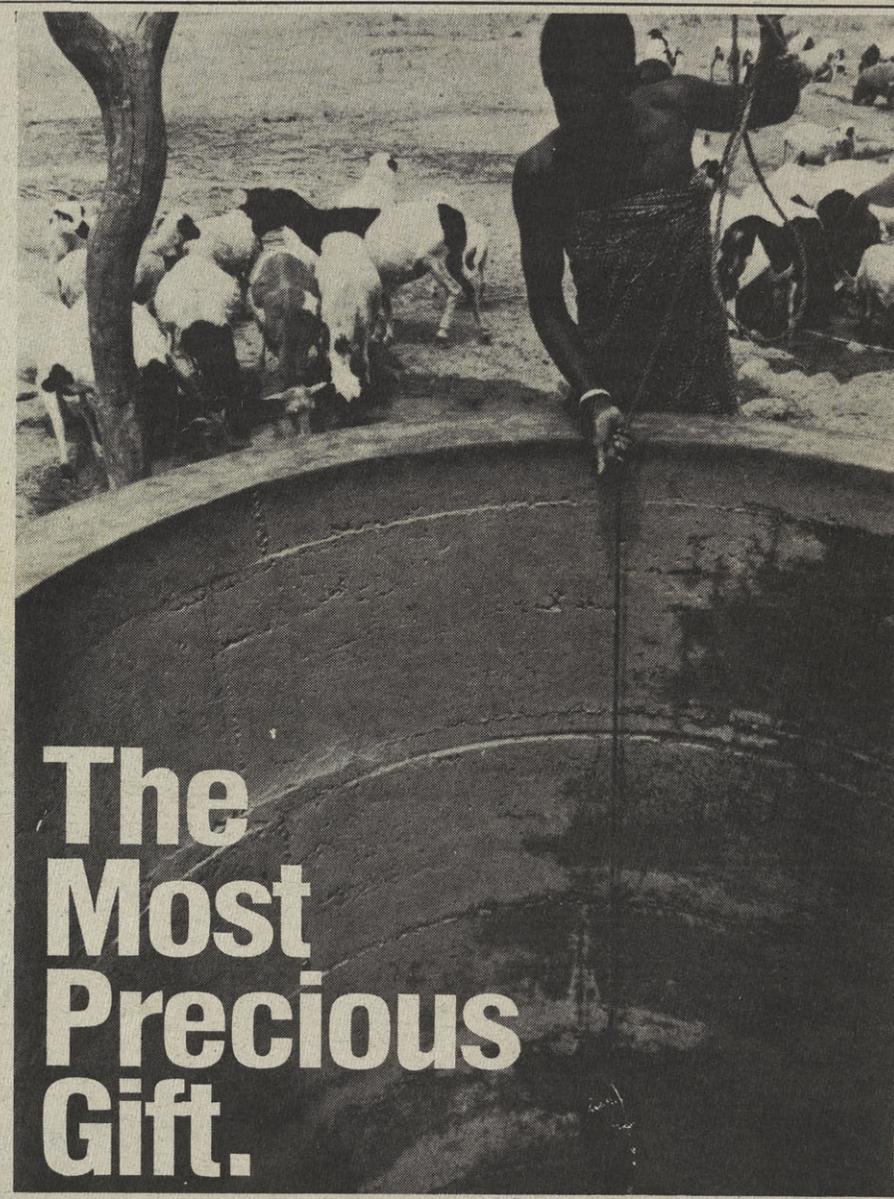
Russell, who was an elected synod delegate, had been restricted to his home district and was required to return home each night by 6 p.m. He not only defied that ban by attending the synod, where he was warmly received by Archbishop Bill Burnett, but he violated another provision by meeting with more than three people at a time and speaking publicly.

To a standing ovation Russell told delegates, "It's a statement of belief that we banned people ought to question the whole matter and should no longer go on

being our own jailers without question." Banning is a policy the government uses against dissidents it wants to silence but not jail for fear of embarrassment.

Bishop Desmond Tutu, general secretary of the South African Council of Churches, called the sentence "vicious [and] unique, even within South Africa with the erosion of the rule of law which has taken place since 1948 (when apartheid was introduced), in that a Christian is punished in a land calling itself Christian for attending a church synod to which, under God, he has been appointed."

A magistrate suspended 57 months of the sentence, and Russell is now serving the remaining 12 for failing to report to police during his Grahamstown stay.



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Digging wells, furnishing the water so vital to life, is one way your Presiding Bishop's Fund brings the compassion of God to those who are trying to help themselves—here in our own country and in places far away. It is one way we Episcopalians respond to the question, "When saw we thee thirsty...?"

Please join with us. Send a check or money order made out to the Presiding Bishop's Fund, along with the coupon below.



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The Presiding Bishop's Fund for World Relief

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(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishops Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.) Contributions are tax deductible.

EP-4-80

Presiding Bishop's Easter Message

by John M. Allin

Our Prayer Book lectionary bids us read on Easter Day this year St. Luke's account of the discovery of the empty tomb by Mary Magdalene, Joanna, and Mary the mother of James. (Luke 24:1-10) It was the first day of the week. The women had brought spices to the tomb and were surprised to find the stone rolled away from the entrance. They went in and found the body was no longer there. They encountered two men in dazzling apparel who frightened them but at the same time reminded them that Jesus had said He would be crucified and would rise from the dead on the third day. So the women went and told of their experience to the apostles.

We should note that the women who had this experience were, according to the Gospel, women who "had come with Jesus from Galilee." They did not encounter the empty tomb and hence witness the power of resurrection as strangers or outsiders, but as people who had traveled with Jesus, companions of the way who had come to know Him and to believe in Him. When reminded by the two men in dazzling apparel, they were able to remember the words they had heard from Jesus himself.

Our lives as Christian pilgrims here in God's creation are the lives of people on a journey. Our day to day experiences are a journey that will lead to an encounter with the resurrected Jesus. What will be our response when we meet Him? What words of His will we be able to recall then? We will be able to share the faith of those women who brought spices if we journey with Him on the road, welcoming Him into all of our encounters and being faithful to Him in all of our acts.

The first reaction of the women at the tomb was to be perplexed. We can understand this as the resurrection is perplexing for us. Knowing Him as we travel the road of life, however, helps us turn confusion into order and dismay into opportunity.

The German theologian Karl Barth pointed out that the empty tomb is not resurrection, but rather a sign of resurrection. We Christians do not have an empty tomb at the focus of our faith, but instead we proclaim a living Christ.

"He is risen, He is not here," proclaimed the angel in Mark's Gospel.

"He is risen, but He is here," we proclaim to the world. He is here, our companion on the journey which will eventually bring us to a full encounter with our risen Lord who was resurrected from the dead so that through us all the world might come to have the abundant life.

FIRST SUNRISE

Noah couldn't believe it when he saw that sunrise. He would have settled for an overcast without precipitation. But to know a day could dawn in radiant colors again and start to sponge the saturated ark roof and evaporate the bounding and rebounding main of waters inch by blessed inch!

He asked the band to strike up the Doxology because God's showered blessings had stopped flowing.

—Thomas John Carlisle

AN ORIGAMI CHALLENGE FOR EASTER

Lilies are a symbol of the Resurrection. In *Origami for Christians* John H. Peterson tells a story about meeting Bishop Ban It Chiu of Singapore. After dinner "the bishop took a napkin from the coffee table and began to fold it. In a few minutes the napkin transformed into a bird—a dove." Since then Peterson has explored the art of paper folding and its uses in the Church. Try your own hand at a lily for Easter.

Take a square sheet of paper (preferably origami paper).

1 Hold paper with one of the points facing you. Fold in half to make a triangle, then open it. Do the same again, this time folding the opposite points, then open it. Fold in half to make a rectangle, then open it. Do the same again, but this time folding the opposite way, then open it. This gives

you the required creases. Now, with one of the points facing you, fold the paper in half to make a triangle.

2 Hold at point *H* with thumb and forefinger. Push at point *P*. Your model will open. Continue to push *P* until *a-P* is at the center along line *a-b*. Line *a-c* will move toward you. After *P* is in place, move flap *a-c* back to right side. This flap will lie flat over its rear counterpart.

3 Repeat the same procedure with the left flap.

4 Hold model with open points facing you. Fold right flap over to the left along center line.

5 Fold left flap to center line along line *a-b*. Crease.

6 Your model should look like this. Open flap to original position.

7 Return flap to right hand side. You now have the creases for the next step. Hold at point *H*. Open flap at point *b* by slipping thumb into opening. Press down with thumb and push with forefinger at point *P*. Line *a-b* will move up toward you and then down over where you have been holding the model.

8 Your model should look like this. Move left flap over to the right side.

9 Turn model over and repeat steps 4-8. Repeat steps 5-8 for left flap. Turn over and repeat with the corresponding flap.

10 As if you were turning the page of a book, fold point *a* over to point *b*. Repeat on other side of model.

11 Fold top piece of flap *a* to center along line *d-e*. Crease.

12 Return flap *a* to original position.

13 Take both top and bottom of flap *a* to

point *c* on center line, folding on line *d-b*.

14 Return to original position and repeat steps 11-14 for left flap.

15 Your model will look like this. It has creases necessary for the next step. Lift point *b*. A crease will form along *f-d*. Press points *P* in and then down to center line. Flatten. Flatten point *b* on upper flap.

16 Your model should look like this. Turn over and repeat steps 11-15 for corresponding flap.

17 a) Bring triangular flap down as indicated.

b) Turn model over and repeat with corresponding triangular flap.

c) Fold the two left flaps over to the right as if turning pages of a book.

d) Turn over and repeat this two-page turn.

e) You should now see a flap similar to that in diagram no. 11. Follow steps 11-16.

f) Fold triangular flap down in front and behind.

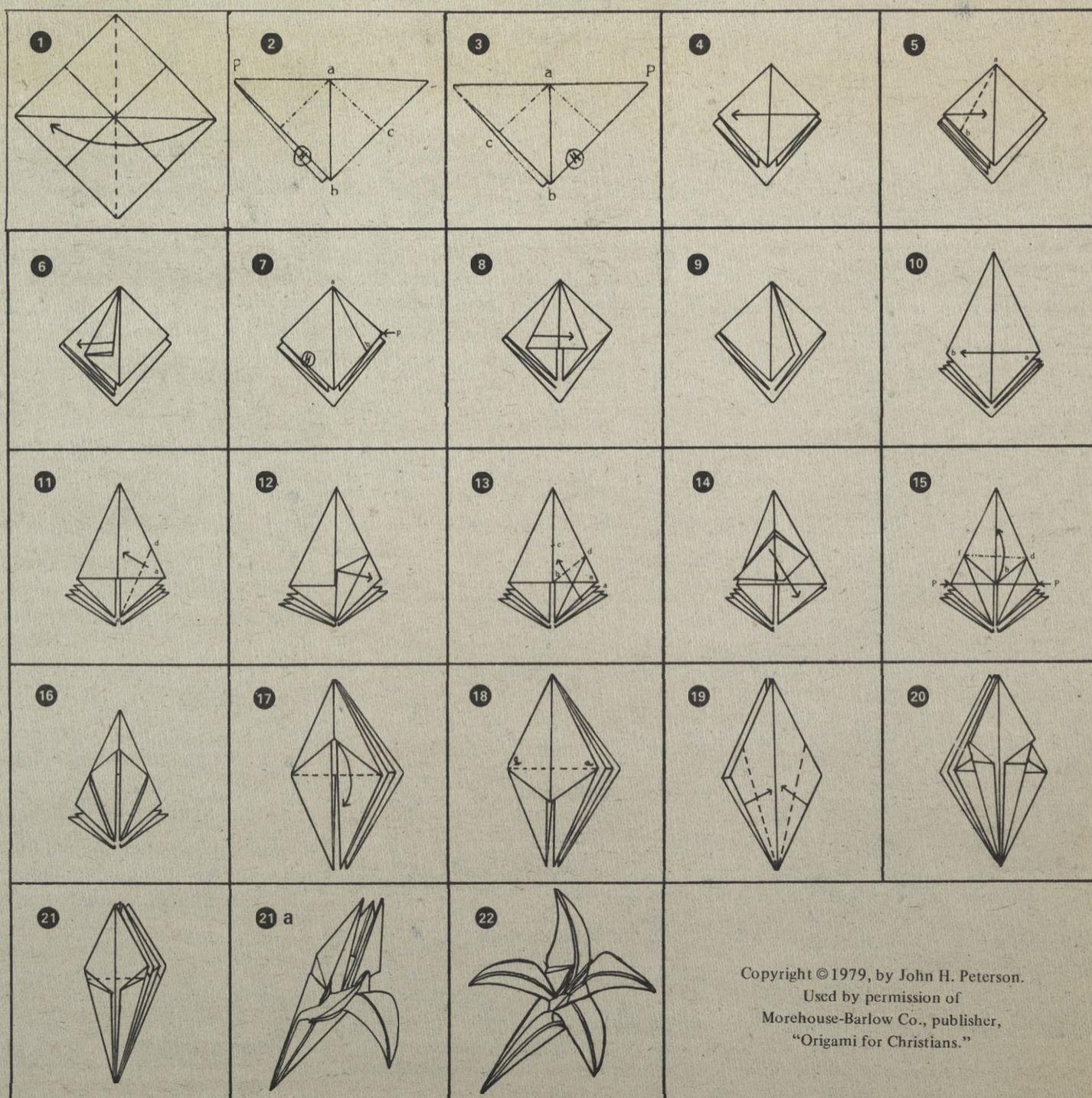
18 Fold flap *a* over to *b* as if turning pages of a book. Turn over and repeat. Rotate your model so the open points are at the top.

19 Fold both left and right sides to center line along lines indicated. Crease.

20 Turn model over and repeat step 19. Follow steps *c* and *d* in 17. Fold these flaps as you did in step 19.

21 Fold the top and rear sections down along line indicated, curling the petals.

22 Carefully crease other two petals at line indicated in 21 and pull petals down, curling them. Your lily is complete.



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"Origami for Christians."

Meet Martin Bell

Priest / Private Detective

by Carol Tewksbury

Thousands of Episcopalians know Martin Bell. His story "Barrington Bunny" (from *The Way of the Wolf*) is a Christmas classic. He has taught and lectured in churches across the United States. Today Bell devotes his time to private investigation—work he characterizes as a ministry in the streets.

"It's a unique opportunity to reach people in trouble. A man comes to us who has been charged with a crime he didn't commit. Or a woman contacts me because her children have been stolen. These people feel helpless and hopeless, and often we can turn the tide." Bell says he has worked on many cases where innocent people were facing felony charges. "In every instance, we have been able to uncover evidence which resulted in dismissal of charges or acquittal."

Bell's firm is The Wittlinger Agency, based in Indianapolis, Ind. He and a few select investigators usually work for attorneys. Their forte is pre-trial work, both criminal and civil. Bell says he also accepts missing persons work. And it is this—locating missing persons—that has earned him some national attention. His success rate is utterly astounding. In one case, he found two kidnapped children in less than 24 hours, then traveled to a foreign country to effect their return. Within another 48 hours, the children were back home and sleeping in their own beds.

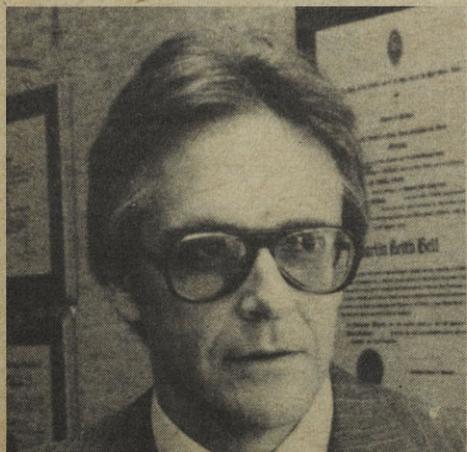
The Wittlinger Agency is staffed with highly educated specialists; one is a clinical hypnotist, others have law degrees, and yet another is a scientist-inventor. Bell holds an A.B. degree from Beloit College, Beloit, Wis., and an S.T.M. degree from Episcopal Divinity School, Cambridge, Mass., and attended the University of Chicago Divinity School. His ministry has included several pastorates and a chaplaincy at the University of Michigan, Ann Arbor.

Bell founded Imaginal Systematics, Inc., a firm which offered intensive weekend conferences in Christian theology for lay persons.

Investigative work is not new to this versatile clergyman. Before attending Episcopal Divinity School, Bell served as assistant chief of the Criminal Division of Pinkerton's, Inc., Chicago Region. Investigation led him to study logic and philosophy which stimulated an interest in theology. Bell acknowledges that private detective work is unusual for a priest.

To Bell, the appeal lies both in helping persons and in the mental challenge. "Logical and systematic thinking pay off. So do integrity and honesty." He adds that being a private detective allows him to put theology into practical images.

"We don't take every case, but the ones we do accept get our full attention and commitment." It isn't an overtly religious endeavor, yet it would seem that Martin Bell succeeds in communicating some important ideas—caring, compassion, hope, and the worth of each individual.



Indianapolis: Greg Abbott



Crediton wants to take credit

Crediton, a little town in Devon, England, is the birthplace of a saint, and it wants the world to know it. So the town plans a festival, beginning in May, to celebrate the birth of St. Boniface, the patron of Germany, who was born 1,300 years ago, in 680 A.D.

St. Boniface was born Wynfrith, son of a wealthy Saxon. He became a Benedictine monk and traveled as a missionary all over

The Rev. Bruce Duncan stands by the St. Boniface statue in Crediton, England.

Europe—to Frisia, Rome, Bavaria, Thuringia, and Hesse and to Fulda where he founded a monastery and is buried. Before his death he converted literally thousands of people to Christianity. One historian wrote, "No Englishman's work has had a greater influence on the world."

As part of the continuing celebration, the town has designated June 5, his feast day, St. Boniface Day. A special St. Boniface exhibit will open in a new museum in the local church, and a sound-and-light show will tell the saint's life. Concerts, sports events, a flower festival, and an art exhibit are all part of the summer festivities as well as a 5,000-person international Scout and Guide Jamboree in August.

Better-known memorials to St. Boniface are the statue of him in the park at Newcombes Meadow (unveiled by Princess Margaret in 1960), a sculptural relief in the Roman Catholic Church of St. Boniface in Park Road, and the 320 churches around the world which bear his name.

"These Files Are Full Of Children Crying Out For Your Help."



"In a room at Christian Children's Fund headquarters in Richmond, Virginia, there are rows of file cabinets that look just like any other file cabinets. Until you look inside. Then you'll see that these files are full of children. Living, breathing children who have very little hope.

"Unless someone like you will help.

"There are children like little Norma. Her health is very poor, but her family simply can't afford a doctor. And Mahananda. She is weak and undernourished. There's Kamlawati, whose family is so poor they don't even have decent clothes to wear. Little Chato lives in a small hut of mud and straw. There's Saraswati who rarely eats more than one meal a day.

"These poor children have known more suffering than you or I will ever know. Every day of their lives is a struggle for survival. And in many cases, they don't make it. But there is hope because you can help change that. You can become a sponsor through Christian Children's Fund.

"For only \$15 a month—just 50¢ a day—you can help give one of these children nourishing meals, proper medical attention, the chance to go to school like other children, or whatever is needed most. And best of all, you'll be helping the child live a healthy, productive life.

"You needn't send any money right away. You can learn more about the child who needs you. Just send in the coupon below. Christian Children's Fund will send you a child's photograph and tell you about the child's way of life.

"You'll learn about the family background and how they live. We'd like you to know about the child's interests, how he spends his day and what he especially likes to do.

Sally Struthers

"We'll also tell you how the child will be helped and the different programs in which he's involved. You'll receive details on how you can write to your sponsored child and receive letters in return.

"After you find out more about the child and Christian Children's Fund, then you can decide if you want to become a sponsor. Simply send in your first monthly check or money order for \$15 within 10 days.

"It would surely be impossible to embrace all the children who need love and support. But if you reach out to just one, you will have given the greatest gift of all. Love.

"Please send in the coupon now. It will make a difference in one child's world. We're not asking you to reach into your pocket and give till it hurts.

You can simply reach into your heart and give till it feels good."



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—Thomas Howard, Gordon College

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The draft, stock action generate debate, close votes at Council

The problems of nation and world intruded on the business of the Episcopal Church, generating considerable debate and several close votes during Executive Council's winter meeting February 13-15 at Seabury House, Greenwich, Conn. It was Council's second meeting since the Denver General Convention last September.

Afghanistan, Iran, the draft, the energy crisis, South Africa, and refugee resettlement joined Venture in Mission, the General Church Program, and the Presiding Bishop's Fund in providing a busy agenda for the Church's elected representatives headed by Presiding Bishop John M. Allin and House of Deputies' President Charles R. Lawrence.

The Council learned that General Church Program costs for 1979 had been kept within the budget and that acceptances so far from dioceses and other sources for the 1980 program looked as though they would meet budgeted needs. Council took action to begin limited funding of certain national Venture in Mission projects and heard that Episcopalians had already responded with some \$800,000 for the crisis in Cambodia. Members heard a thorough and vigorous report on the restructure and expanding work of the Presiding Bishop's Fund for World Relief.

The Council criticized recent actions by the government of the Soviet Union at home and in Afghanistan. Council asked its committee on Social Responsibility in Investments to check on firms doing business with the Soviets and to encourage such firms not to sell or lease any goods which might help the Soviet Union further violate the human rights of people inside or outside the U.S.S.R. Council also received an update on the Iranian situation from its public issues officer, the Rev. Charles Cesaretti, one of the 10 American churchpeople who recently visited Iran (see February issue).

Closer to home, the Council spent considerable time dealing with the implications of President Carter's call for new U.S. draft machinery. Council's discussion and debate occurred with the knowledge that the Denver General Convention had opposed conscription unless Congress declared a national emergency and had encouraged the Church to continue its 40-year-old program of draft counseling (see March issue). Without much discussion Council agreed to ask its senior staff officers to "coordinate and increase, to the extent necessary," continuing draft counseling services.

Many of the Council members present did, however, object to a two-part resolution which stated that draft registration by itself would not contradict Episcopal Church policy, but that actual peacetime conscription without a declared national emergency would. The objectors said that the Denver Convention resolution was intended to cover registration, too. When the vote was taken, the objectors were outvoted 19 to 17, and the two-part resolution passed.

Other rounds of debate erupted on a Council favorite for almost a decade—Social Responsibility in Investments. Many Council members over the years have felt that church groups should not try to influence corporate policy by voting Church-held shares on stockholder resolutions. Others have felt keenly that this is a good way to show how churchpeople feel about certain moral issues. Executive Council kept this tradition of controversy alive

when members considered eight such actions.

An energy-related request involving Exxon Corporation stirred the warmest response. The Council was asked to support a shareholder resolution to Exxon for specific information about alleged price-fixing, price settlements, diversification into non-energy ventures, and Washington lobbying tactics.

The objectors claimed this resolution was unnecessary, overly accusatory, and an affront to an essential and highly efficient U.S. business. Supporters declared that all shareholders needed the information in light of widespread publicity about Exxon's exploits. The resolution finally passed by an 18-14 margin.

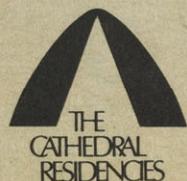
Dealing with the other shareholder resolutions, the Council:

- agreed to ask Philip Morris, Inc., for equal employment opportunity information;
- approved asking U.S. Steel for social and economic impact statements about the closing of 15 U.S. Steel facilities announced Nov. 27, 1979; the Council voted to abstain on another U.S. Steel resolution because of a request from a church coalition now dealing directly with the issue in Ohio and western Pennsylvania;
- voted against a shareholder request to General Electric to restrict its Morris, Ill., spent nuclear fuel rod facility and to prevent possible future sale of the facility to the federal government;
- approved a request to General Electric to study and evaluate the operation of its Pinellas nuclear weapon generator facility near St. Petersburg, Fla.; and
- agreed to ask Morgan Guaranty Trust to establish a South Africa Loans Review Committee to assess the impact of the bank's loans on South African racial policies.

In other actions, Executive Council:

- heard from Treasurer Matthew Costigan that more than \$2 million had been given to the Presiding Bishop's Fund in 1979, an increase of some \$72,000 over 1978;
- received an appeal from the Presiding Bishop to help him in further work on national Venture in Mission goals;
- voted to begin the funding of national Venture projects by approving allocations from already designated gifts for work in Chile and Honduras and for Volunteers for Mission, evangelism, Age in Action, and diocesan editions of *The Episcopalian*;
- affirmed missionary appointments in Northern Zambia and the Seychelles and received Partners in Mission Consultation reports from the South Pacific, South America, and East Asia;
- learned that Isis Brown, Council refugee officer, had resigned after 26 years of service to the Church; Marnie Dawson has been appointed to work on refugee matters for the Presiding Bishop's Fund;
- welcomed Bishop Luis Pereira, head of the Lusitanian Church of Portugal, a part of the Wider Episcopal Fellowship in communion with the Episcopal Church; and
- discussed the status of Council's regular meeting place, Seabury Conference Center in Greenwich. At present, Life Care Services Corp. of Des Moines, Iowa, has an option to buy the center for an eventual retirement facility. Until the option is exercised, Seabury Center will continue to serve the Church and other groups wishing to use it.

—H.L.M.



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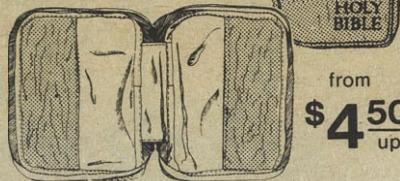
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Have You Heard

CAN'T MAKE THE SAINTS? CHECK OUT THE MARTYRS!

Religion writer Virginia Culver reports from Denver, Colo., the following opportunity for churchfolk everywhere: "If you have had three tragic events in your life, you're eligible for a 'Certificate of Martyrdom' from the Church of World Peace. . . . For only \$5 and a letter listing the three events, you can be eligible for listing in the Official Archives as a Church Martyr. You may also nominate a friend or relative." Culver received a sample of the certificate, "unsolicited but deserved," she says. It reads: "The suffering you have had to endure at the hands of life has been almost more than any person can bear. Rarely has such a noble soul been forced to put up with such undeserved agony."

Thank you, Church of World Peace. We thought no one cared!

AND IT'S NOT HOME ON THE RANGE!

"Music for a Great Space" is not *The Grand Canyon Suite*, at least not according to the musicians at the Cathedral of St. John the Divine in New York City. It is, rather, "major sacred masterpieces written on a majestic scale to be performed in the environment of [a] cathedral. . . ." This year's offering will be the May 4 presentation of Monteverdi's *Vespers of 1610* with 60 singers, 16 musicians, and an organist. The performance will also inaugurate the Lee Hastings Bristol, Jr., Chair of Sacred Music at the cathedral in honor of the late musician.

SPARK OF FAITH WHEN NEEDED MOST

A friend whose husband is hospitalized with a terminal illness related one of those moments of joy found in unexpected places. She was leaving town for a week to visit a relative and gave the head nurse the telephone number where she could be reached. "That will be good to have for an emergency," the nurse said. Then she paused and brightened, "Or a miracle!"

IT COULD HAPPEN HERE, OR: LOS ANGELES, TAKE NOTE!

Bishop Bevan Meredith of the New Guinea Islands was up to his ankles in mud as he made visitations during the wet season. At one church which had no walls around the sanctuary, Meredith sat down for the reading of the Psalms. The bishop's throne tipped over backward, and he disappeared into the mud outside. When the chair was righted, with the bishop in it, the catechist carried on where he had left off when the bishop disappeared. Meredith was unfazed. "It comes with the territory," he said.

AMBROSE LIVES!

People frustrated by bureaucratic selection and ordination procedures can take heart from the story of David Grainger of England. Grainger was ordained to the diaconate on December 11 and to the priesthood five days later. Of course, he'd had some time to consider the move—he'd been a diocesan lay reader for 29 years. St. Ambrose, you remember, was not even a Christian when elected Bishop of Milan, and he passed through the intervening stages with an alacrity unmatched in church history. Grainger runs a close second.

MORAL POLLUTION?

Television actor Alan Alda warned Drew University seniors against unprincipled opinion makers who are "tampering dangerously with our moral ecology."

"When you sell the sizzle and you know there's no steak, when you take the money and run, when you write an article or a political speech or a television show that excites and titillates but doesn't lead to understanding and insight, when you are all style and no substance, you might as well be tossing poison into the reservoir we all drink from."

YOU CAN'T GET IT FROM COLLEGE

Nellie Parker, a laywoman from Philadelphia, Pa., was a member of the poor people's caucus at the recent meeting on urban issues in Indianapolis, Ind. She confounded the urban "experts" there by

telling them she didn't need to go to conferences or colleges to understand poverty because she already had her "Ph.D."—Poor, Human, and Determined.

WINNERS. . .

Lois Barnum, an active laywoman in the Diocese of Bethlehem, who is the new chairman of Pennsylvania's State Board of Public Welfare. . . . **Lillian Block**, who added to the laurels upon which she is *not* resting when she accepted a special scroll from the National Conference of Christians and Jews for her 37-year career with Religious News Service from which she recently retired as editor-in-chief. . . . TV actress **Linda Kelsey** of *Lou Grant*, who, having made a commercial for Nestle's, then investigated the firm's infant formula marketing practices, decided she disapproved, and is now donating any money received from

the commercial to INFAC, which is sponsoring an international boycott of Nestle's because of the infant formula issue. . . . Bishop **William Frey** of Colorado, who lectured at Episcopal Theological Seminary of the Southwest in Austin, Texas, on "Spirituality and priesthood." . . . **St. Paul's College**, Lawrenceville, Va., which in the passing parade—historic sites division—is entered in the National Register of Historic Places as well as in the Virginia Landmarks Register. . . . **Patricia Page**, director of the National Institute for Lay Training, who has accepted a position on the faculty of the Church Divinity School of the Pacific. . . . Col. **Charles Duke**, Episcopal layman and NASA astronaut who walked on the moon, who is special lecturer on "Christian Living" for a new conference on "The Word of God" to be held in late July at Evergreen Conference near Denver, Colo.



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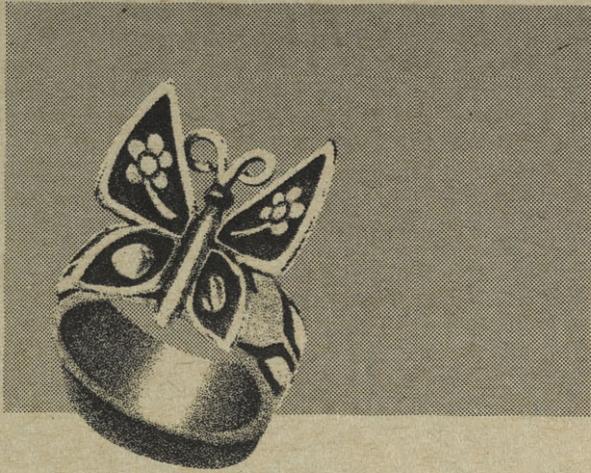
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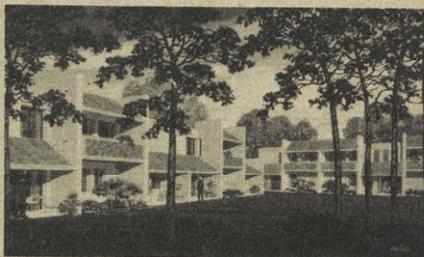
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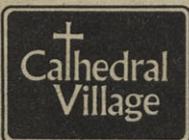
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**In Indianapolis
with the
Urban Caucus**

Participants packed the nave of Christ
Church Cathedral, right, for the opening
and closing plenaries. Below, a small study
group finds a corner at the Hilton in which
to meet. Sue Cox and the Rev. Mary Ade-
bonojo put their heads together during a
break while Martha Wordeman plays the
clown to lighten the organizing assembly's
often hectic, always busy schedule. Tele-
vision cameras from three major stations
in Indianapolis gathered around Bishop
John Walker as he read a statement of sup-
port for Ohio steelworkers while Caucus
members symbolically picketed a U.S.
Steel sales office in downtown Indianapo-
lis. (Robert Schafer photos)



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Two down, and one to wish on

This issue of *The Episcopalian*, the first in our third decade of service to the Episcopal Church, mixes the memories of events and deadlines past with the onrush of the 1980's.

You don't have to relive the past two decades to realize how much the Church has been through. Some say we've tried to do too much, that we've been victimized by every fad and fancy striking the American psyche.

Look at the results, the critics say. The Episcopal Church has lost one out of every six members it had in 1966. Our national staff was cut in half in 1971. Large numbers of loyal members still are smarting from the effects of the General Convention Special Program, the ordination of women, and Prayer Book revision. Our resolve is weak and our future is bleak, the critics say.

EDITORIAL

Some of the facts fit this pattern. But they do not reveal the profound changes the world, the nation, and the Church have experienced since the happy days of the Eisenhower years when the U.S.A. was *Numero Uno* and the post-war revival of the Christian Church was rumbling to its peak.

Are we better equipped today to handle the demands of the 1980's? Looking at the evidence we've compiled week by week, month by month, for the past 20 years, we would say yes, without qualification.

We have tremendous anxieties about this world, to be sure. But at least we realize we have problems. And we are beginning to pull together a new combination of people with the brains, ingenuity, and imagination to work together in a new environment. The Iran crisis, as tragic and demeaning as it has been, may have been the catalyst for a new America.

And the Church? The key change since 1960, we believe, has come in the wrenching—and often traumatic—move from an exclusive, eastern, white, male-dominated institution to one which is beginning to welcome all people, serve all people, and share leadership among all its people and regions. In other words, we are moving to create a truly inclusive national Christian body.

Some would say it's about time. After all, we will be celebrating our 200th birthday as a Church between 1984 and 1989.

No one likes change, particularly the institutional Church. The Episcopal Church has offered ample example ever since the Revolutionary War, but we've come a long way the hard way.

It's hard to believe we segregated blacks and women in 1960. It's hard to believe we elected all our overseas bishops in the U.S. in 1960. It's hard to believe we had "domestic" missionary districts in 1960. It's hard to believe we had to subsidize the Presiding Bishop's Fund for World Relief in 1960.

Today blacks and women can and do hold major leadership roles in the Episcopal Church. Every overseas bishop is elected by his own Church or diocese. Many of our strongest dioceses and parishes are west of the Mississippi. Our last three Presiding Bishops have come from Missouri, Texas, and Mississippi. Concerned church-people contributed more than \$2 million to the Presiding Bishop's Fund last year.

The very fact of our national staff crisis in 1971 has led to a revolution in shared

leadership, including inter-regional groupings like Coalition 14, APSO, the National Committee on Indian Work, and Diocesan Ecumenical Officers. The Venture in Mission movement is reawakening our interest in the Church's work beyond the safety of the parish.

Last month's formation of the Church's Urban Caucus provides the most visible recent symbol of our move to inclusiveness. We have just published a new Church's Teaching Series for the 1980's. Even with inflation the latest national church stewardship figures show that famous laggard, the Episcopal Church, among the leaders in annual giving.

Yes, we still have agonizing problems as Episcopalians—and as Americans. But the record shows we may be better able to handle the 1980's than we think. With the guidance of the Risen Lord, all things are possible. And now is the time to celebrate this, the most important fact.

—The Editors

Presiding Bishop's Fund sponsors flights for Cubans

The Episcopal Church, through the Presiding Bishop's Fund for World Relief, has underwritten the \$6,500 cost of a charter flight to airlift released Cuban political prisoners and their families to the United States. The flight, which arrived in Miami March 4, carried 111 passengers and is believed to be the first Church-sponsored flight of political prisoners.

A Miami-based group of Cuban exiles, called the Committee of 75, has arranged 35 flights carrying more than 3,500 Cubans since the Castro government agreed in 1978 to release political prisoners as part of its effort to normalize relations between the two countries. A stipulation of that agreement is transportation must be financed privately without the use of U.S. government funds.

The Rev. Leopold Frade of Grace Epis-

copal Church in New Orleans, La., appealed to the Presiding Bishop's Fund when the Committee's other financial sources seemed exhausted. He is seeking funds from other denominations for more flights and will reapply to the PB's Fund for money to transport another 900 recently released prisoners.

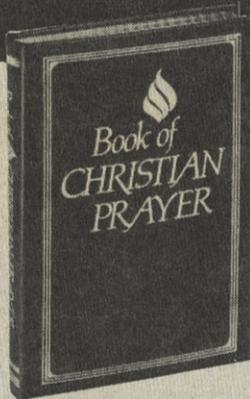
Frade, who heads the Episcopal Church's advisory Hispanic Commission, was exiled from Cuba in 1960. He explained that when political prisoners obtain exit permits, they lose certain privileges such as food ration cards and shelter so that many have slept in the open and begged for food while waiting for transportation.

As they arrived, many of the Cubans were greeted by previously exiled family members.

Live & learn—books for Christian families

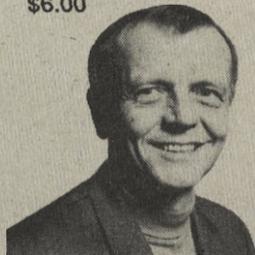


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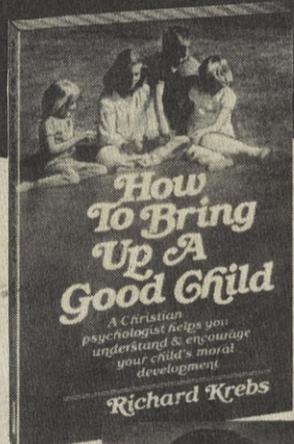
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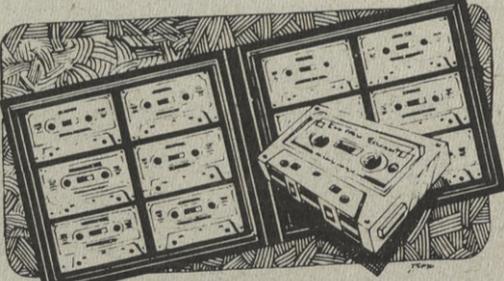
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20 Years Behind The Scenes

Beginnings in Honolulu in 1955

John W. Reinhardt is vice-president of the Board of Directors of The Episcopalian, Inc., and the person largely responsible for causing the 1958 General Convention to bring The Episcopalian into existence. President of John W. Reinhardt Associates of Philadelphia, Pa., he is an active churchman, an amateur painter, and the person who designs our General Convention booth every three years. In his chronicles of the magazine's birth, he shares some of the gentle humor which has helped him survive the exigencies of publishing.

by John W. Reinhardt

While *The Episcopalian* physically came into being 20 years ago this month, it was conceived in September, 1955. A pregnancy of 54 months is somewhat of a record in itself so the new baby was off to quite an unusual beginning.

At the end of the 1955 General Convention in Honolulu, Bishop Jones of West Texas was named chairman of what we called the Department of Promotion of the National Council (formerly the name of the Executive Council). At the time, I was the fairly new director of the Department of Promotion.

Bishop Jones and I sat down together on the lawn of the Halekulani Hotel to consider some of the major opportunities to strengthen communication within the Episcopal Church. We agreed that one of the most urgent needs of the Church at the time was for a publication that would ultimately reach many, many more readers than anything had done until then.

Forth and its 100-and-some-year-old parent, *The Spirit of Missions*, had labored valiantly and maintained a high standard of excellence, but not enough people were reading *Forth* to accomplish the kind of breakthrough in communications many believed was essential.

We agreed that if a publication stood any chance at all, it would require the support of the whole Church—and needed the full backing of future General Conventions. We subsequently aired this thinking with our department, and with their bless-

ings I began almost a one-man effort to buttonhole any bishop, priest, layman or woman who would listen and talk about the need we felt.

The result of our work in those years between 1955 and 1958 was the creation of the Magazine Advisory Board to "study, design, pilot test, and appraise... an Episcopal Church magazine to serve the interests of all people of the Church." Quite an order, but then we had assembled quite an array of talent for the Board who were, in accordance with the rules laid down by the Convention, "Episcopalians with experience in publishing." They included, along with me, Bob Kenyon, executive of the Magazine Publishers Association; Bill Chapman, a former *Time* and *Life* man; Hugh Curtis of Meredith Publishing; Howard Hoover of *The New Yorker*; Jack Leach of Gardner Advertising in St. Louis; Sam Meek, a vice-president of J. Walter Thompson and one of the "founding fathers" of *Time*; the Rev. Bill Lea, one-time editor of *Episcopal Church News*; Margaret Cousins, then editor of *McCall's* and well known fiction writer.

There was a bit of fiction connected with Maggie's being an Episcopalian. Everyone thought she was. She acted like one, attended an Episcopal church more regularly than some, but she had never been confirmed. At our first meeting she confessed to being a Southern Baptist—with Episcopal leanings! One of the side issues of the Board then was to get Maggie regularized. In due season—with instruction and all the proper steps—she was presented by Bill Lea to Bishop Lichtenberger and confirmed in the chapel of the National Council. We were beginning to communicate!

By 1958 the Board had made its recommendation to General Convention and received the marching orders which resulted in the first issue of *The Episcopalian* which appeared as a magazine 20 years ago this month. By this time Henry McCorkle, a good Episcopalian who was serving as managing editor of *Presbyterian Life*, had been spirited away from the Presbyterians to become editor of the about-to-be-born *Episcopalian*. Henry has served with distinction ever since. Changes over the years have been significant—and *The Episcopalian* has changed with them, even to the major change in format from magazine to tabloid.

The baby that was conceived in Honolulu—and went through a pregnancy of almost five years—has emerged from a sometimes trying adolescence and grown into a healthy young adult, reaching more than 290,000 Episcopal families. Someone must have done something right. Someone must still be doing something right. God gave us the right men and women at the right time and all along the way has blessed their efforts—and those who have succeeded them. Happy Birthday, *Episcopalian*, and many happy returns!

We cared about laypeople

One of the original editors of The Episcopalian, Edward T. Dell, was the only ordained staff member, our "resident pastor," C. S. Lewis expert, and for awhile our most traveled colleague. In 1974 he left to pursue earnestly another long love—electronics. He and his family moved to Peterborough, N.H., where he is now editor/publisher of the highly successful magazine, The Audio Amateur.

by Edward T. Dell

Beginnings are, in the nature of things, always the most exciting days of any enter-



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Alcohol decisions must be responsible

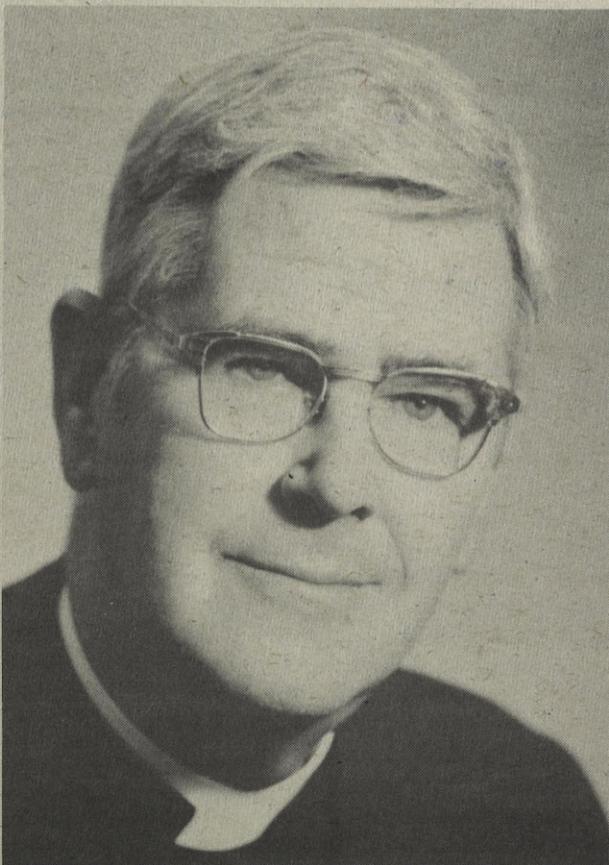
(Editor's note: This article is adapted from a talk addressed to the National Conference of Religious and Lay Leaders concerned about alcohol abuse in Indianapolis last November by Bishop Roger Blanchard. In his pre-retirement years Bishop Blanchard was a parish priest, college chaplain, Bishop of Southern Ohio, and chief executive officer of the Episcopal Church's national staff. His concern in the areas of alcoholism and alcohol abuse has been a major focus of his retirement years, and he is presently the chairman of the North Conway Institute in Boston.)

by Roger W. Blanchard

This evening I shall present a series of convictions to which I am committed. This I shall do within the framework of a goal, a policy, a strategy, and a tactic.

First, *the goal*: to enable the children of God to make responsible decisions about the use of alcohol as a gift of God so they may "grow unto a measure of the stature of the fullness of Christ." (Eph. 4:13) Basic to this goal, I affirm my faith that there is but one God, maker of all things, and that the primary character and intrinsic nature of each part of God's creation is *permanently good*. In the New Testament I find that food and drink are creations of God for man's careful and holy use. It seems to point toward moderate and responsible use—only occasionally of abstinence, and then for specific people and particular purposes. It clearly states in many places, however, that drunkenness and all immoderate use of alcoholic beverages is sin. So I believe the tragedy that concerns us comes not from the primary nature of God's world, but from man's abuse of it. Therefore the goal remains: to enable the children of God to make responsible decisions about the use of alcohol as a gift of God so they may "grow into a measure of the stature of the fullness of Christ."

Our policy for achieving this goal dictates that the Church must reach out to *all* the children of God who abuse the use of alcohol: those suffering from the disease



Roger W. Blanchard

We asked for it!

I guess we asked for it!

I received more than two dozen responses (and they're still coming in) to the Editor's Report in the February *Professional Pages*. In that column I had noted the problem of some clergy being unable to make a needed move because of the suitable, often well-paying job held by the spouse.

The responses were varied. One joker suggested each rectory be equipped with a working wife, with the clergy changing wives as they change jobs. (This writer didn't want his letter published!) Six wrote that I had identified their problem exactly but confessed they didn't know what to do about it, hinting that I didn't know either. (They're right!) One priest said, "... If I truly thought this church was 'stuck with me,' I'd quit and go sell shoes." Another cautioned that "the Church had better get used to the idea of working wives and consider it fortunate that something is keeping the clergy from moving so much. . . ." One person said he hopes "my bishop doesn't read your paper," and two implied I had better stop having dinner with archdeacons.

It is obvious to me that I touched a sensitive nerve.

What to do now is not so obvious. —R.J.A.

of alcoholism, those habitually drunk by their own will, and those who have a drinking problem. All are God's children! All need our help!

With respect to the first group, those suffering from alcoholism, we are, I believe, of one mind. Alcoholics Anonymous, Al-Anon, and Al-ateen have done a magnificent job in enabling all of us to serve this group effectively. Over the years the government has poured millions into programs of treatment. Churches, generally, have been helpful with tender, loving care.

But all too often when we look beyond the care of alcoholics to those who are habitually drunk, we find silence, ambivalence, and a lack of action in any way commensurate with the gravity of the problem. This is tragic.

Why do you think this silence exists? Could it be we are still suffering from a grievous hangover from the years of Prohibition, resulting in ambivalence about helping those who have an alcohol problem but are not alcoholics?

Could it be that having been nurtured and weaned on the preaching of total abstinence from alcohol, we now avoid the issue, fearful that in order to be responsible we must either promote abstinence or nothing at all?

Or could it be that living in an age of complete permissiveness, we hesitate to appear critical of another's drinking habits lest he question ours?

How else do you account for the apathy, complacency, and non-involvement on the part of almost all denominations at national or regional levels? A recent survey of 15 national Church bodies revealed that only one has a department or division concerned exclusively with alcohol and other drugs. To be sure, a number do include a portfolio for alcohol and drug abuse among a number of other concerns heaped on one person seeking to fulfill the judgment "Inasmuch as ye do it unto the least of these, my brothers, ye do it unto me." (Matthew 25)

There are alternatives to this do-little or do-nothing stance of our Churches. There is a basic principle set forth

Continued on page D

Professional Pages is published in clergy editions of The Episcopalian six times each year. The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to Professional Pages, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

Editor's report

'The electronic church' How do we respond?

A few weeks ago a friend invited me to attend a conference at New York University that had been advertised as a Consultation on the Electronic Church. The term "Electronic Church" was used in this instance to mean the television programs featuring such personalities as Robert Schuller, Pat Robertson, Oral Roberts, Rex Humbard, Jerry Falwell, and others. The conference was interesting, and it had been well planned by the sponsoring groups: National Council of Churches, U.S. Catholic Conference, and New York University.

During one of the small group discussion sessions (and whoever heard of a conference without small group discussion sessions?) a United Methodist pastor from West Virginia asked what I consider a key question: "What do I say to members of my congregation who sing the praises of these television personalities?"

Some of you might have an answer to that question. "Hogwash," you might say to the inquiring parishioner, "you shouldn't watch such stuff. Don't you know that that's not the real Church? Don't you know that most of those guys are fakes? They're just out for a fast buck at the expense of innocent people who believe in simplistic answers!" And so forth.

I must admit I do not watch much of the kind of television that was this conference's concern. I watched Robert Schuller once, have never seen Pat Robertson or Rex Humbard, have caught a bit of a Billy Graham crusade now and then. So the videotapes of the programs presented as part of the conference were a revelation to me.

The day after the conference concluded I jotted down some thoughts that had come to mind during the meeting:

- I agree with what Robert Schuller said to the conference, that his program is not a "church," but a ministry within the Church. Schuller sees himself as a part of the total Church, doing one special ministry that is related to what local congregations and other parts of the Church are doing. I must admit, however, that of the many people who have mentioned Robert Schuller to me, not one has noted he is a clergyman of the Reformed Church in America, nor has one reported that Schuller has had much to say about other ministries within the Church.

- That these religious television personalities elicit responses from people, lots of responses, is obvious. It is questionable, though, whether they are "meeting needs" as they say they are. Obtaining a response is not meeting a need. At best, I would say the television ministers have served to focus on the fact that people do have needs the Church is not meeting.

- Which leads to the thought that the television ministers' highly personalized appeals and approaches might be receiving responses because the local congregations have become too impersonal. Many clergy admit they no longer make pastoral calls on a routine basis. This represents a change that has occurred in how clergy minister. While increased calls by clergy would not be the whole answer, an increased personal ministry by local congregations might elicit the same responses the television ministers are receiving.

- I'm bothered by the tactics and devices some religious telecasters use to solicit money from viewers. But, on the other hand, I must confess that I'm bothered as well by some of the tactics local churches use to obtain financial support. It's true that the television ministers ask for money, most of which is used to sustain and increase the television ministry with only a minimum being put into other forms of Christian ministry. It's also true that many parishes also ask for money, most of which is used to maintain the buildings and temporal aspects of the parish with little being put into other forms of Christian ministry.

- All television ministers cannot be lumped together under such a heading as the "Electronic Church." A great difference exists in the goals, methods, style of a Robert Schuller, say, and an Oral Roberts. Though I have some disagreements with all of them, their strengths and weaknesses are varied.

In summary, we might check to see whether the "success" of television ministry in general might contain some clues as to how our local parish ministries might be improved for it's a sad day indeed when a television preacher can rate a higher priority in a person's life than the ministry of a live and caring community of people.

—Dick Anderson

Clergy Deployment: Points to consider

by James L. Lowery, Jr.

In the play and movie *Harvey*, which tickled many funnybones some years ago, Elwood keeps company with Harvey, a huge white rabbit that he alone can see. An acquaintance enters the neighborhood tavern one afternoon looking for Harvey and asks the bartender if he is alone. The publican's answer is a classic: "Well, there's two schools of thought!" There are two schools of thought also about the deployment of our clergy and full-time lay church personnel. By deployment is meant, in popular parlance, matching people and positions, with the hope it will be to the satisfaction of all involved: parish, clergy-person, and diocese.

On the editorial page of the Dec. 30, 1979, *Living Church*, knowledgeable churchman, eminent journalist, and liturgiologist and missiologist extraordinary H. Boone Porter states his opinion that recent years have not brought us any nearer to solving the problem of our unsuccessful deployment of the clergy and church workers. Bishops make some efforts, but in fact the job market is catch-as-catch-can, says Porter. Many priests today are holding onto jobs for which they are quite unfitted because they can find nothing else. Others have gone reluctantly into secular work. Many former professional and experienced lay church workers have abandoned all hope of church employment. Many have felt dissatisfaction, demoralization, and discouragement. These statements deserve to be listened to.

On the other hand, the director of the Church Deployment Office (CDO), the Rev. Roddey Reid, with experience and gifts pastoral and administrative, sees all church agencies as having to be stewards of the talent, treasure, and time they exercise. Reid sees the deployment situation (indeed, the whole middle part of the clergy career spectrum) as having much improved in recent years and so told a recent CDO board meeting. According to Reid, in the last decade real improvement has been made in the deployment situation by career development processes for clergy, vacancy- and goal-setting processes for parishes, and resulting better matches in deployment.

Who is right? Or are these two knowledgeable gentlemen talking about different things? Or are other factors involved? Is deployment better or worse, different or in-different? And what about the future?

Deployment and Setting

First, let us agree on what deployment is. In the popular sense, I think most persons are agreed that it means good matches of people and positions for the better carrying out of the mission of God's Church. And all are agreed that the setting of deployment has changed. The Church has fewer parishes than 10 to 15 years ago but 5,000 more ordained clergy. We seem to have, on one hand, a continual vacancy in 5 percent of our congregations and, on the other hand, a continuing surplus of clergy who must unwillingly take other work. Further, the number of *willingly* secularly-employed clergy who will undertake church work for expenses only or some similar arrangement has mushroomed.

Then we have the first reports (*Christian Century*, Feb. 6-13, 1980) that the pool of applicants from which first-year seminary classes are drawn is beginning to dwindle because of denominational cooling off of recruitment. A recent Hartford Seminary Foundation supply-and-demand study predicts that the number of retirements will far exceed the number of ordinations around the period 1983-85 and we will have a clergy shortage. And finally, a CDO clergy surplus study concludes that the surplus of clergy was only for the more desirable type of full-time positions in the larger half of the congregations. While the Church has many more clergy than the full-time positions offered, many priests and deacons (and bishops!) would not be candidates for a sizable number of the small non-viable or troubled places.

The Last Ten Years

Ten years ago the whole Episcopal Church asked if one of its big problems was the discontent of its clergy. We commissioned a good study by Executive Council's Strategic Research Services Group, headed by the Rev. David Covell, which employed a distinguished panel of independent consulting sociologists and psychologists. They found that while only a small minority (5 percent) of

clergy were leaving the ordained ministry, 50 percent were considering leaving the parish ministry and 20 percent were debating leaving the ordained ministry. Finances, pressure due to civil rights issues, vestry and congregational support were only minor ingredients in the dissatisfaction. Major ingredients were *clergy living and working almost alone* and their having trouble dealing in this setting with pressure, conflict, and change, all of which were endemic to clergy life. Suggestions for improving this situation were in the training, peer support, position negotiation, and financial areas—the center of the career track which goes from recruitment to retirement and the same area in which deployment is also found. The study, published as "The Problems of the Priest" (Executive Council, 1970), recommended that:

1. Since the clergy role is that of a practicing profession rather than that of a scholar, practical professional training rather than academic education should be stressed in pre-ordination preparation.

2. The need for support, reward, and professional evaluation should be met not only by the diocese and the parish, but by the encouragement of the peer support, upgrading, and condition-improvement work of the clergy association movement.

3. In calling a clergyperson, the congregation should have some clear and realistic ideas of the direction to be moved in; the candidate should have some realistic and clear ideas of skill and experiences, strengths and weaknesses, and his/her goals for the future in work, education, and leisure. Open and effective negotiation, bargaining, and contracting should be employed to reach a mutually agreeable settlement, and a skilled mediator would be a wise third party.

4. Salaries and benefits must be substantially upgraded to allow clergy to concentrate on their labor and to accept that finances are usually number two (right after number one, challenge and call) in making a move.

This report was truly epochal. Have the recommendations been implemented? Do your own assessment, especially as it affects each of you. My thoughts are:

1. On emphasizing *the professional practice side* of pre-ordination preparation, the graduate seminaries have laid more emphasis on supervised field education and intern years, which are still treated as second-class appendices. Some dioceses try to fill this gap by requiring pre-seminary and post-seminary professional training programs. Continuing education efforts have grown to remedy gaps, but they are really better for sharpening strengths than for remedying deficiencies. A host of special training programs at diocesan and regional levels have arisen to train an increasing number of ordinands in lieu of seminary education—with widely differing results, much controversy, and a recent consensus that the seminary should concentrate on prospective full-time clergy and the other programs on dual-role and tentmaking clergy. (This begs the question, however, of those who move back and forth between the two styles.) On the whole, I do not think we deserve good marks for our implementation of this recommendation.

2. *Peer support and clergy associations* have mushroomed. At present the association movement has settled on a plateau of about 20 diocesan organizations. A number of clergy belong to the interfaith Academy of Parish Clergy, and a goodly number of clergy with side specialties are members of associations ranging from the American Association of Pastoral Counselors to the Religious Research Association to the Association of Hospital Chaplains. The clergy associations' cooperation with the Church Pension Fund in publicizing median clergy salaries in the several jurisdictions plus the salaries' relationship to the cost of living indices in the several areas has had a real effect on clergy compensation. The associations' peer support rescues large numbers of harrowed clergy each year. They are also a big force in the push for continuing education as well as in the semiannual vacancy sharing conference of almost 20 different areas, resulting in the better matching of persons and places. Pretty good marks are in order here.

3. The best areas of implementation, I believe, have been in the region of *parishes using vacancies* to do in-depth self studies, planning, and realistic goal setting; in clergy doing better and more intentional future planning; and in mechanisms for making better matches effectively

and professionally. Vacancy consultation is a norm in an increasing number of places. The Alban Institute, the Center for Parish Development, CRW Associates, and many other agencies aid the process by research and consultation. The Career Development Council and other agencies and individuals and resources help with more intelligent self assessment, decision making, and future planning for clergy. The Church Deployment Office's personnel profiles, church profiles, vacancy listings, and clergy available bulletins are increasingly more skillfully used. Better matches are being made. Very good marks are in order. But problems still exist in surpluses for certain kinds of positions and in certain persons having to go unwillingly outside the ecclesiastical job market.

4. In *finances*, compensation has risen. Not as fast as inflation, but enough often to price the clergy out of full-time service of the congregation under 200 communicants, which constitutes five-eighths of local churches. Arising to help in this situation is the growing number of dual-role tentmaker clergy and the use of areawide coordinated ministry setups, such as in Washington County, Md., the Northeast Kingdom of Vermont, and many others catalyzed by the APSO Intramont Program and the Standing Commission on Churches in Small Communities' New Directions Program. But these alternative models have not yet become the norm. Fair marks here.

My Pitch

My pitch is the present deployment situation is changed from 10-15 years ago. It is unsatisfactory in two areas (smaller than thought): (1) the surplus of clergy for some full-time positions and the simultaneous vacancies in some small places and (2) the unwilling forcing of *some* clergy into secular employment. This situation is caused, I believe, by *uneven* implementation of the elements recommended in the Covell report—very good on the clergy-parish helper element in effecting a placement in the congregation, fair to good on peer support and finances, and less than fair on preparing for the practicalities of the profession and the ordained ministry. Conflict, surplus in a certain market, and alternative models of clergy ministry are not yet a major concern of the whole Church. The result is the difficulty Porter complains of while strides are being made as Reid describes.

Recommendations

My recommendations for the early 1980's are:

1. *Cut the cake higher and smaller from now through 1985.* Accept fewer candidates and only those of whom we are quite sure.

2. *Take a deliberate number of risks.* We do not want a monochrome clergy or leadership, nor must all intend a "normal" parish ministry. We want to look at alternative ways, but we want to be good stewards in the process. We want to "test the spirits" to see if they are of God.

3. *Maintain higher standards* for dual-role clergy and worker priests and for other types of alternative models than for the normal run of candidates. These people will not have as many usual supports. Literature is available about certain types of persons who will flourish and be effective in alternative approaches. Use it.

4. *Require more experience* in life for core ministry skills—prayer, communication, coordination, evangelism-salesmanship, etc.—and ministry experience in our denomination before allowing regular pre-ordination training to begin. The fine results of the Roman Catholic permanent diaconate selection procedure and training argue for the value of this approach.

5. *Encourage intentionality.* Ask parishes where they want to see themselves in five years and if their goals are realistic. Ask candidates what they are doing now and what they want to be doing in five years. What is the ultimate vision? What are the gaps to be remedied? What are the strengths to be built upon? And how is this seen as meeting real needs of a secular and lost world? What piece of the task do they want to bite off first?

The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. Comments about this column are welcome. Write him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Pages.

Being a clergy wife is a rewarding life

by Dixie Warren

While many wonderful books have been shared with me, some stir such feeling that I must speak out! These books are those depicting, usually in a somewhat humorous manner, what the author considers to be the typical life of the clergyman's wife and children. Books of this sort leave the reader feeling sorry for and guilty about the clergyman's family.

To my way of thinking, to select a profession and write a book—even if done humorously—about its peculiarities is to take something away from the validity of that profession. Each profession has problems that are peculiar to it. A part of the marriage relationship is making the adjustments to those peculiarities. The clergy wife who finds herself a victim of her husband's profession is probably the person who would be a victim no matter

what her husband's profession might be. When she takes this attitude, one can easily see how her children would also feel they are victims.

Living in a transient society I have had many occasions to listen as wives enumerate the joys and sorrows of moving. The sorrow of leaving old friends is universal, but the joy of a priest's family's move is unique.

After many committee meetings and long investigations "my" priest and his family have been chosen. When we arrive at our new home, we don't have to hope a neighbor will eventually come over. New friends are usually waiting with open arms. The rectory is spic and span. (Remember what the one you left looked like?) The cupboard is stocked with the basics, and an easily heated, well-balanced meal is in the refrigerator.

My fingers don't have to "walk through the Yellow Pages"; a list of reputable doctors and dentists is readily available along with a list of dependable babysitters. All of this—not because I have proven myself, but because I am the priest's wife.

My children and I love going to church and being someone special! Who else can boast that *everyone* knows her name the first Sunday? Who else is invited to join in all of the church activities the first week she arrives in town? What other family is introduced to and invited to join (often without initiation fees) many of the town's nice and/or elite clubs?

As to congregations trying to mold the priest's wife's life and expecting us to take part in everything—I believe that is our personal problem. I think we sometimes mistake an enthusiastic invitation as being that which is expected of us. Why do we feel honored when in civic clubs we are asked and urged to be on committee after committee? Then when we are asked to be on committee after committee at church are heard to say, "Do they think they hired me, too?" No, congregations know they didn't hire us. They want and need our talents. As is true in civic organizations, we are very free to choose.

Speaking for myself, but I believe for most of us

whose husbands are priests, I feel this is one of the most rewarding lives I could hope to live. To be in the clergy family is indeed special—wonderfully special!

Dixie Warren is the wife of Hallie D. Warren, Jr., rector of St. Peter's Episcopal Church, Chattanooga, Tenn.

Alban Institute offers lay training studies

Information about two recently completed studies related to seminary education is available from the Alban Institute, Washington, D.C. The two studies are the Lay Training Committee Project and the Boundary Research Project.

The Lay Training Committee Project is a study of lay groups in local churches who work with students during their seminary training. The Alban Institute team talked with lay training committees in 18 congregations related to four seminaries in urban, rural, and suburban settings. One conclusion of the study is a lay training committee's work with seminary students is mutually beneficial. The research team concluded that a major benefit from seminarians learning with laity may be a pastoral role less isolated and lonely than that many clergy experience today.

The Boundary Research Project focuses on how seminary graduates crossed the boundary between the world of the theological school and the world of the parish church. The project team visited 10 seminaries representing eight denominations and led a conference to help graduates reflect on their transition between seminary and parish. One problem area noted in the study is most of the graduates discovered they had not received much help in spiritual formation during their seminary training. They were surprised to find parish life drained them spiritually, and they had little understanding of how to replenish the well.

May conference dates set by clergy network

The 1980 conference of the National Network of Episcopal Clergy Associations (NNECA X) will be held Tuesday, May 27, through Friday, May 30, at George Washington University, Washington, D.C.

The conference theme will be "Clergy Communities: Congregations and Colleagues." The conference will be open to clergy who are not members of a clergy association as well as to delegates sent by the various groups included in the national network. The Washington Episcopal Clergy Association is to be host for the conference, and several of its members have agreed to provide free lodging for those who wish to come early or stay late for some extra time in the nation's capital.

The conference will cost \$150 per person, and meals will be on an individual basis in the university cafeteria. Additional information is available from the Rev. John D. Lane, Church of the Holy Comforter, New Orleans, La. 70122.

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Alcohol decisions must be responsible

Continued from page A

in a conviction stated by 16 ecclesiastical leaders in New England a few years ago. They said, "We believe that we may all unite on the ground of the virtue of sobriety. . . . The virtue of sobriety may be practiced both by abstainers as well as by those who drink moderately." (*Alcohol and the American Churches*, p. 24)

So to teach abstinence for religious motives, to teach moderation for religious motives, and to be ever reaching out to all who need help—that, I believe, should be our policy.

I believe *our strategy* in seeking either abstinence or moderation is best set forth in a statement of the 1966 Ecumenical Council on Alcohol Problems of Greater Boston: "With each communion establishing goals in harmony with their own tradition relating to the use of alcohol, we recommend that the following be among the educational objectives obtained: (1) to help the membership understand the role of alcohol in society and the gravity of the problems connected with its use and (2) to help persons understand their own motivations for drinking or abstaining so an individual choice may be made free from the necessity to conform."

Shorthand for these two recommendations would be "education for responsible decision making" and "prevention."

Prevention is no new concept. It was clearly set forth in the government-sponsored *Report to the Nation* by the Cooperative Commission on the Study of Alcoholism in 1967. It is 12 years since the *Report to the Nation* urged a strong program of prevention, but it is almost 50 years since the demise of the last national policy on alcohol, the Eighteenth Amendment. Almost 50 years!

Why have we failed in terms of a public policy and also in our Churches to promote an aggressive program of prevention for almost 50 years? I wish it were a case of flogging a dead horse to raise the issue of treatment versus

prevention, but tragically it persists.

There is no question but what we should do everything in our power to care for those who are sick. And there is no question but what we must do everything in our power to enable people to make right, responsible decisions about the use or non-use of alcohol so they will not become a problem to themselves, their families, employers, on the highway, or in the home. For me it can never be a question of treatment *or* prevention but one of caring for people—all people in need. Furthermore, I see no basic difference between treatment and prevention except in timing.

We have a common goal—that of enabling all people to be healthy, whole, holy in body, mind, and spirit. This we have in common whether we be pros or amateurs in the field of alcohol education, teachers or therapists, social workers or clergy, working with teenagers or geriatric types, with women or minority groups, with problem drinking, drunkenness, or alcoholism. Our concern is for human beings, and that is the bottom line of strategy for all of us.

As a brief word about *tactic*, I hope and pray that we commit ourselves to working together in ecumenical cooperation, not because we are compelled to do so in frustration or disillusionment or failure, but because it is right and the only way for Churches to respond to this opportunity. As I look back over almost 45 years of ordained ministry, I can state unequivocally that the most effective programs for social change I have known have come as a result of interfaith cooperation. So in this gathering and beyond these days together, I pray we take counsel together, be open to one another, and work toward this end:

- "when we would become a nation committed to responsible abstinence and responsible drinking, alternative decisions freely chosen and reinforced by law and social custom,

- when abstainers and drinkers would not become two classes of citizens but would freely intermingle and cooperate,

- when alcohol use and non-use would not be a life style issue which divides people into "us" and "them,"

- when drinking would be demythologized, drunkenness would become a social taboo, and alcoholism would be treated with compassion."*

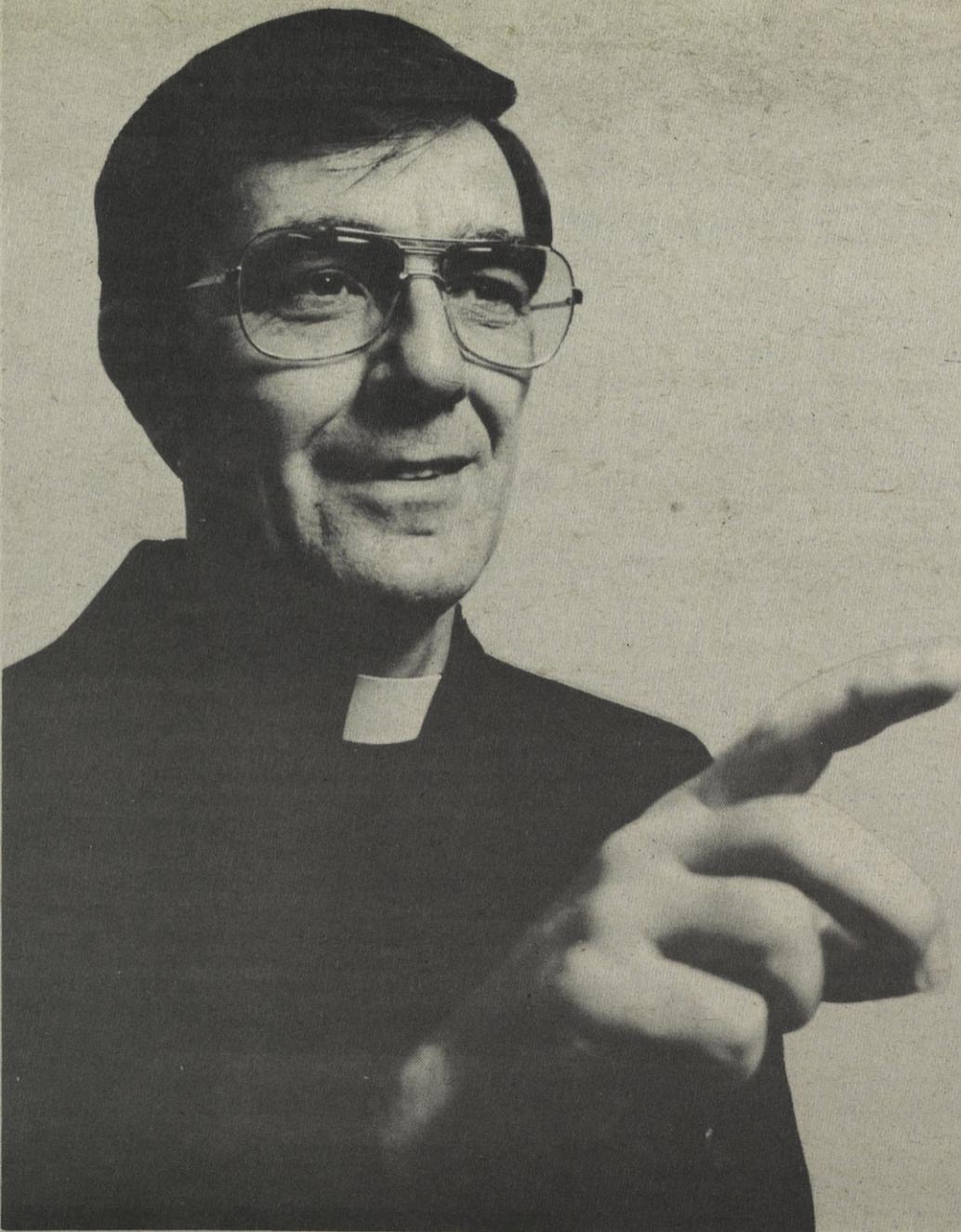
This would go a long way toward the fulfillment of a goal, a policy, a strategy, and a tactic of the Church in action and service to all.

*Adapted from "Responsible Decisions About Alcohol," a study by a task force of the Education Commission of the States in cooperation with the National Institute for Alcohol Abuse and Alcoholism.

(Note: The full text of Bishop Blanchard's remarks will soon be available in booklet form from North Conway Institute, 14 Beacon St., Boston, Mass. 02108.)

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prise. I first heard about the possibility of a national publication "something like *Time*" while in seminary. After a long series of happy coincidences (like Henry McCorkle's rector was a classmate of mine) we began meeting in New York to talk about ideas for the new publication. Jeanie Willis with her years of work at *American Home* and Henry McCorkle with his experience as managing editor at *Presbyterian Life* brought a heady mix of excitement and originality to the planning. We had large dreams. Our focus was always laypeople and what I believe was an unremitting determination to produce a magazine for them.

We combed the countryside for people with experience and asked everyone we knew for suggestions about writers. I spent a week in New York talking with religion editors at most of the major book publishing companies looking for promising authors, offering to share with the publishers any we might find—a promise we fulfilled a few times.

We spent long days in editorial session just brainstorming. It took a whole summer (including a month of vacation time) to plan and execute our first 16-page pull-out section on a paperback library for the laity. It included the best paperbound material available according to 10 distinguished selectors including such people as Massey Shepherd, Chad Walsh, C. S. Lewis, J. B. Phillips, and with an introduction by Edmund Fuller who is presently book editor of *The Wall Street Journal*. We came up with the idea of inserting *The Christian's Year* calendar which survived until the end of the magazine era.

We were able to secure rights to the then new *Four Loves* by C. S. Lewis and reprinted it in four installments. I can still remember finding a copy of *A Grief Observed* in Selfridges in London late one afternoon and being ushered quickly into the inner sanctum of the literary agents for C. S. Lewis the next morning when I mentioned that I knew C. S. Lewis was author of that classic volume on death and grief. Why Spencer Curtis Brown, Ltd., should have been so surprised that an American had recognized that N. W. Clerk was a Lewis pseudonym I still do not know. We were able to secure serial rights to the work and later John Goodbody of The Seabury Press [at that time] published the book here.

We dreamed of providing the average layperson with the best reading available and often felt we managed to do that.

In 1965 I drew the assignment to visit the Episcopal Church around the western Pacific Ocean. The trip began in Hawaii and stretched through the Philippines, Taiwan, Okinawa, and finally Tokyo, Japan. Two months, 28,000 miles, 76 rolls of black and white film later, and after a lot of nudges from the editor, I wrote stories about life in those beautiful parts of the world.

The task of *The Episcopalian* has changed along with its strategy, it seems to me. We spent almost all of our time in the early days trying to produce a magazine for Episcopals which could hold its own on the coffee table alongside *Time*, *Harper's*, and *The New Yorker*. Circulation grew well for the first years to about one quarter of the Church's households and then began to slide backward as the Church moved through the tumult of the late 60's and fewer and fewer people at home wanted to hear what their Church was trying to do about the ills of the nation's poor.

We also realized that most of the cost of the product we were trying to produce was being spent in selling it to parishes and individuals. Magazines and newspapers are industrial products, and production costs, like those of most goods, drop dramatically if you produce enough of them. In trying to analyze our problem we began to see we needed to sell a lot more copies to get the cost down.

The magazine today—transformed to tabloid format and finally satisfying [then]

Presiding Bishop John Hines' complaint that we were "too slick"—is really a quite remarkable vehicle which carries a wider variety of information about Church activities than ever before. Not only is there the general churchwide edition, but also the *Professional Edition* for clergy, 24 dioceses, and one parish have their own news tucked into the inner pages of *The Episcopalian*.

The present board and staff are to be congratulated for producing a vehicle and a strategy of collective support for the publication that is nothing short of a miracle. It is a better job than anyone is likely to give the staff and board adequate credit for, but that is nothing new at *The Episcopalian*, or in most parishes, dioceses, or seminaries, for that matter.

But other changes have taken place over the 20 years as well. While *The Episcopalian* always gave better than average coverage to the news of the Church, our primary focus in the earliest days was nur-

ture. We cared a lot about what people were thinking, about the basics of the Christian's faith and about his or her knowledge of the Church's belief and worship. Some clergy saw us as competitive. We thought we were trying to help him (no women clerics in those days) do his job. Many clergy did see what we were trying to do and used the results to good advantage.

Over the years the publication has moved from "Christians are what they believe and think" to "Christians are what they do." For much of its life as a tabloid *The Episcopalian* focused on where the action was and less on what anybody thought about the action. In a sense, it followed the life of the world. The media asked, "What's happening?" much more often than, "What do you think?" And these days that latter question is more apt to be: "What do you feel?"

The time is again coming, however, when great Christians will write about the

faith at best-selling levels. And Christians will again be hungry for basic understanding of the Gospel. The recent revival in C. S. Lewis is one sign that's happening already. In such times church publications will doubtless find their way back again to some way to fill that need.

The Mary/Martha writing ministry

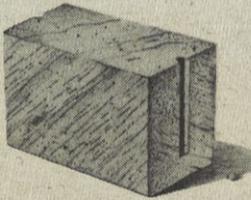
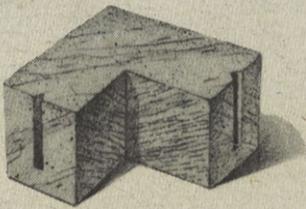
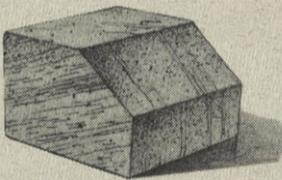
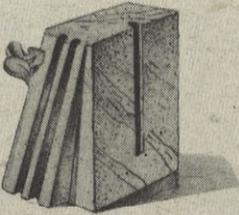
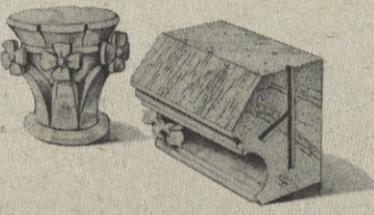
The September, 1960, pages of the 6-month-old Episcopalian contained an article, "Are You A Girl Who Can't Say No?" Full of practical advice and spiritual assistance, the short piece on how busy women could make choices about their voluntary community involvement was the first of

Continued on page 21

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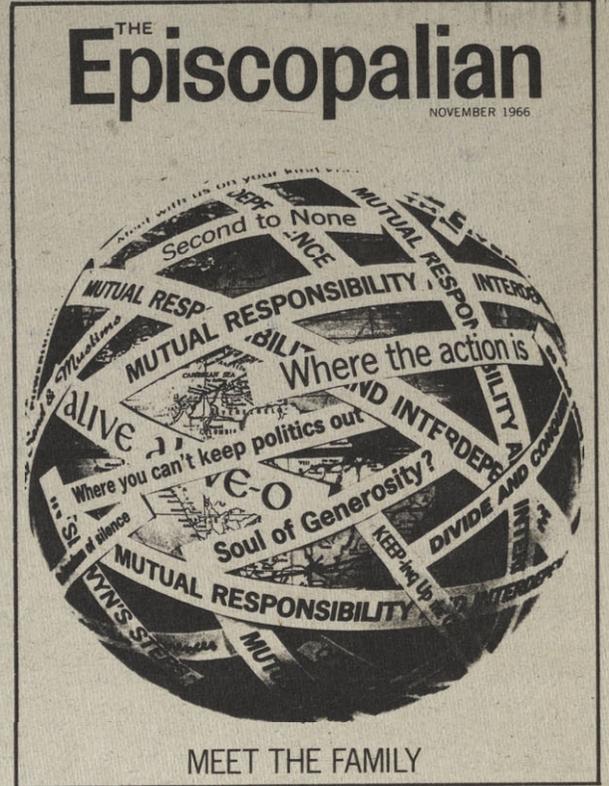
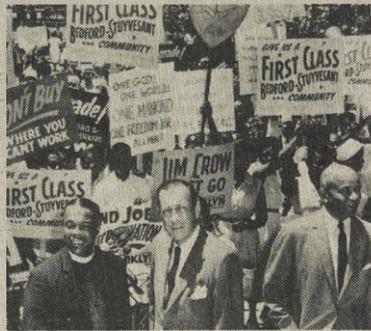
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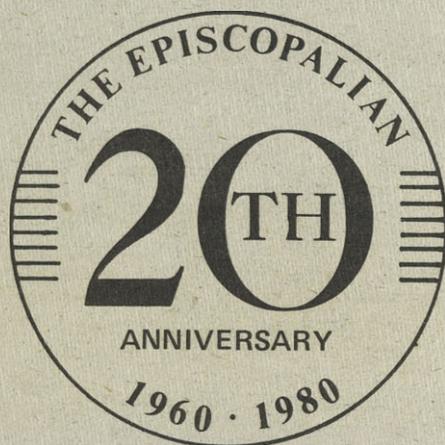
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"Jesus Man and Master" was popular in the 1960's. The Church adopted MRI. In Harlem, Mayor Robert Wagner participated in a racial equality demonstration. Arthur Lichtenberger helped Mexico celebrate two new bishops.



The occasion of an anniversary is a time of joy. The Episcopal Church has seen momentous changes in the 20 years of *The Episcopalian's* existence, and it has much to celebrate. Not only has it adapted its own life, but it has often reached out to share that life with the world with



foresight and—in retrospect—agility. For editors and publishers a 20th anniversary is a time to step out from the masthead to tell our own story. In the next few pages we've done just that, but we are presumptuous enough to think the story of the Church's "officially sponsored but independently edited" journal is your story, too. We think you will, like us, find occasion for thankfulness and hope in this 20-year glance at where we've been.

≡ 1960 ≡

A glance at the nine issues of that first year of publication shows subjects the Church was—and often still is—concerned about.

William S. Lea, founding member of the group that brought *The Episcopalian* into existence and still a board member, reflected on "The Christian Dilemma in the South." Lea quoted a southern editor as saying, "As for the part the Church is playing in integration, the ministers, generally speaking, are far out ahead of their congregations."

Later that year an *Episcopalian* survey of 4,000 clergy showed most thought "the Church today must regain its sense of mission." Ministry of the laity was a subject of concern, and Bishop James A. Pike was coauthor of *A Roman Catholic in the White House*, a book Joseph Fletcher reviewed.

In 1960 G. Paul Musselman asked, "Is the Parish Obsolete?" He said no because nothing was available to take its place. But he added that we must "give up our essentially rural concept of the parish." That year we ran the first of many articles debating Prayer Book change, and our first State of the Church issue showed communicant strength at just over 2 million.

≡ 1961 ≡

The Church was entering the space age as Episcopalians met in General Convention in Detroit's Cobo Hall where bishops and deputies donned hard hats to tour Motor City industrial plants. There "Prayer Pilgrims" who had been jailed in racial equality demonstrations in Mississippi came to seek support. The biggest topic of debate was Episcopal Church membership in the National Council of Churches, one charge being it was a Communist group.

In unity moves Convention established intercommunion with the 2-million member Philippine Independent Church, the Spanish Reformed Church, and the Lusitanian Church of Portugal. Pope John XXIII met Presiding Bishop Arthur Lichtenberger in private audience, the first time a Pope had met with the head of any U.S. Protestant Church; when Lichtenberger entered the room, Pope John threw his hands above his head and called out, "Bravo." The 197-member World Council of Churches held its third assembly in New Delhi, India, and the Episcopal Church

accepted a Presbyterian invitation to discuss unity.

That year the Presiding Bishop asked for contributions toward the \$5,500,000 needed to build a new Episcopal Church Center at 815 Second Avenue, New York City.

In a special report entitled, "After Emancipation, What?", *The Episcopalian* began what would be a continuing series on the status of women. "Hardly a day passes that a priest or a psychiatrist or perhaps a hairdresser doesn't hear from some housewife of a deep sense of resentment that she is not using her talents to the fullest." Episcopal women who offered advice included Eleanor Roosevelt ("discover yourself first"), Margaret Mead ("use your talents"), and newspaper columnist Phyllis Batelle ("be a thinker").

A year later senior Doubleday book editor Margaret Cousins, a member of *The Episcopalian's* original board, wrote about "The American Woman." "If the Church is interested in communicating with women, . . . the gate is wide open. . . If the Church needs a crusade, here is one ready-made." *The Episcopalian*, if not the Church, took up the gauntlet.

≡ 1962 ≡

In 1962 we published one of our most successful articles, "A Letter to Survivors" by E. D. Vanderburgh. With instructions "to be opened at the time of my death," Vanderburgh said, "I don't want you to revisit my grave. I have no intention of ever being anywhere near it after my funeral so I do not see why you should be." We received so many requests for copies of the letter that we reprinted it again in June, 1967, and we still hear from people who tell us that when a family member died, they found it in a safety deposit box.

In March *The Episcopalian* ran a special report on "The Negro Episcopalian" which included an essay by New York playwright Loftin Mitchell who said, "One day the city will have to reckon with the oppressed. . . I know there will be more heartaches, more suffering before the inevitable hour. But this hour will come because the world has shrunk and the city engulfs us all." Pulitzer Prize-winning editor Ralph McGill also contributed to that issue, saying race was the most pressing issue facing the Episcopal Church.

Another subject *The Episcopalian* followed that year was prayer in public schools; a year later the Supreme Court ruled that both the Lord's Prayer and Bible reading were unconstitutional in public schools.

Sam Welles wrote "The Laity: Lump or Leaven," saying, "For an effective use of the laity, the last thing needed is to have the bland leading the bland." William Leidt, former editor of our predecessor, *Forth*, recorded Anglican Communion growth from a small isolated Church on a strategic island to a presence in 73 nations.

Cuban refugees were pouring into the United States where the Church was helping to resettle them. And the new Archbishop of Canterbury, Arthur Ramsey, made his first visit to the United States.

≡ 1963 ≡

Vatican II and Martin Luther King's march on Washington were highlights of 1963 as the Church ended this triennium. William J. Wolf reported from Rome that he was impressed with the "utter freedom" of discussion about liturgy there, and he recorded the "deeply spiritual, even magnetic leadership of Pope John."

That summer Chad Walsh paid posthumous tribute to Pope John, saying, "He became mankind's surest and best voice, one that mankind was learning to trust. The human conscience found its words on his lips."

Jeannie Willis reported on the Black Muslim movement and on hearing Elijah Muhammad, its leader, and Malcolm X, who later formed a rival group. Willis described Malcom X: "His skill at organization and administration matches Muhammad's own; what remains to be seen is if he is as capable of control. He is also articulate and nimble of mind."

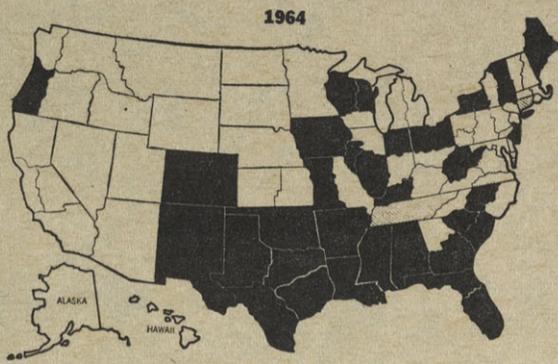
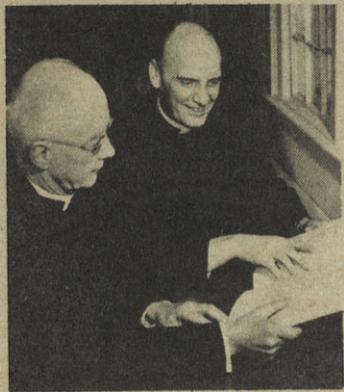
The Episcopalian began a series, *Jesus: Man and Master* by Mary Morrison, which would later become a book and introduced the Episcopocats. Thomas LaBar reported on "The American Indian: Tragedy and Hope" and on the national Church's move into its new headquarters.

Sit-ins in the south were about to produce the first of many long hot summers. Presiding Bishop Lichtenberger issued a statement that was later inserted into the Congressional Record: "The right to vote, to eat a hamburger where you want, to have a decent job, to live in a house fit for habitation: these are not rights to be litigated or negotiated. It is our shame that demonstrations must be carried out to win them."

In a special report, "Race Relations: Birmingham and After," we said, "The United States will never be the same. [Sit-ins and demonstrations] shattered forever this country's 100-year-old illusion that the American Negro is willing to wait indefinitely for first-class citizenship." The death of four little girls in a church bomb-



Episcopal lawyer William Stringfellow joined Abraham Herschel and the Urban League's Whitney Young at the first interfaith meeting on race. John Suter turned over duties as Custodian of the Book of Common Prayer to Charles M. Guilbert. The women's status as shown on the map of dioceses was fairly dark. A Committee of Bishops to Defend the Faith was unhappy with Bishop James Pike's theology but decided in 1966 not to press heresy charges against him.



ing in Birmingham, Ala., shocked the country.

That year "in the cloakrooms, corridors, and cocktail lounges where weighty matters are discussed in Washington, 'Apollo' is becoming a fighting word. 'Apollo' is the official name of the new U.S. space project which aims at landing a man on the moon by 1970 or at least before the Russians do. . . ." It was also the year of discussion of the nuclear test ban treaty.

"It is not a comfortable time to be an Anglican, a Christian, or to be alive, for that matter," said Bishop Stephen Bayne, executive officer of the Anglican Communion who the following year succeeded Bishop John B. Bentley as head of the Church's overseas work.

≡ 1964 ≡

"How will it be with us in 1964?" was the question *The Episcopalian* raised in the aftermath of President John F. Kennedy's death. "The deed has been done. The tears have been wiped. . . . The people of the United States have returned to the mundane matters of mortals after a month of shock, mourning, and searching."

Just 24 hours before Kennedy's assassination in November, 1963, "Christendom lost one of its most influential laymen, Clive Staples Lewis," Edward T. Dell wrote in the January issue.

The year would bring more sad news when three civil rights workers were slain in Mississippi. Congress passed the Tonkin Resolution which gave the president power to take action in Vietnam.

"Women's Work Is Never Done" was the title of the opening gun Jeannie Willis fired that year in her series about women's place in the Church. "Jesus has told us that His Church has many doors through which His work can be done. Two of these are closed to all women of the Episcopal Church today." Women could not serve as deputies or be ordained. "These are sore points. . . . Among reasonably active women in the Church, one hears a good deal about these injustices," Willis reported.

From 1949 until 1961 each succeeding General Convention defeated a resolution which would change "laymen" to "laypeople" in the Church's constitution, and a box accompanying this article showed these votes.

Part II profiled women leaders—Frances Young, Theodora Sorg, Anne Pierpont, Helen Mahon, Sarah Patton Boyle, Edith L. Bornn, Gertrude Behenna, Ann Bintliff, and Dr. Charity Waymouth.

In April *The Episcopalian* ran the first of many maps showing varying degrees of women's rights. "No" contained seven di-

oceses where women could not serve on vestries or as diocesan convention delegates. "No, but" had 27 dioceses where women could not be vestry members or delegates but could be on mission committees. "Yes, but" included five dioceses in which women could serve on vestries or as delegates. "Yes" had 39 dioceses and all 13 missionary districts, and there women were eligible for any and all lay positions.

In "A Matter of Segregation" House of Deputies President Clifford Morehouse urged acceptance of women delegates: "The old argument that if women were allowed to sit in the House of Deputies, they would soon outnumber the men and the men would not take their fair share in the work of the Church is not only untrue, but is an unwarranted slander upon the loyalty of the men of the Church."

Urban work was being discussed, and Gibson Winter's book, *The New Creation as Metropolis*, was reviewed. Bishop Paul Moore, new Suffragan of Washington, wrote *The Church Reclaims the City* which reviewer Robert W. Castle called "a handbook on urban work."

The Convention met in St. Louis that fall, but the meeting was disappointing. "The actions of the Church's governing body gave off occasional flashes of brilliance and promise of things to come but remained incomplete in several ways," we reported. "If the Detroit General Convention of 1961 is remembered for its actions on Christian unity, this meeting will be known. . . . for its acceptance of Mutual Responsibility. . . . and redefinition of the Church's stand on racial equality." As Presiding Bishop, Convention chose "The

Why should people be excited by news that a man has stepped into space? I reach out into space every time I say my prayers.

—Geoffrey Francis Fisher, 1962

Shepherd from Seneca"—as George Cornell would later characterize John E. Hines, a South Carolina native.

Dr. Charles V. Willie, Syracuse University professor, told Triennial, "It is well that we equip ourselves with knowledge and techniques for directing change rather than waste our time resisting it." But resist the Convention did. "The unsettled times seemed to seep through the thick walls of Kiel Auditorium, sending tremors of uneasiness and dispute through the Convention." After much debate the House of Deputies voted not to seat women. "When

the St. Louis Cardinals managed the unbelievable and won the Series," the Convention seemed to turn around and accepted the MRI documents and agreed to raise \$6 million for the program.

When Convention was over, President Morehouse told his colleagues, "In general there has been an undercurrent of frustration and dissatisfaction. In this hard year, we have somehow shrunk from making decisions we know we must make. We seemed to want to hide under a haystack."

≡ 1965 ≡

"It's not easy to be in the middle of a revolution," Henry McCorkle wrote in the 1965 anniversary editorial. "Ask the citizen trying to register for voting in Alabama. Ask an Episcopal vestryman in Mississippi. Ask a copper miner in Zambia. . . . Ask yourself." That year *The Episcopalian* had 147,560 subscribers.

In Chicago young priests were undergoing urban training by "taking the plunge" and living for specific periods as skid row bums. The World Council of Churches opened new headquarters in Geneva, Switzerland, and Louis Cassels wrote about "The People Problem," in which he said "half of the human race is perpetually hungry." Thomas LaBar reported on the Church in East Africa in "Flames from the Bad Tree," "From Uhuru to Harambee," and "What the Leopard Seeks."

Martha Moscrip reported on a new lay ministry, FISH, in which volunteers help their neighbors. It would later be the subject of a TV program which premiered on WHAB-TV in Hartford, Conn. Both the story and the film spurred many requests by people who wanted to know where FISH chapters were located.

Racial unrest continued and came close to home. Jonathan Daniels, a 26-year-old Episcopal seminarian, was shot to death in Alabama after being arrested and freed following a demonstration.

≡ 1966 ≡

"Have Miter, Will Travel" is the way Bishop James A. Pike announced his decision to resign as Bishop of California to join the Center for the Study of Democratic Institutions.

In 1966 *Time* magazine headlined in blood-red letters, "IS GOD DEAD?" and Edward T. Dell examined the theology of "The God Questioners"—Dietrich Bonhoeffer, John A. T. Robinson, Paul M. Van Buren, Thomas J. J. Altizer, and Wil-

liam Hamilton, among others. "Reading [the last three—the 'God is dead' theologians]—is hard work. [They] constitute a radical new phase in theology." He concluded, "The Christian who takes time to find answers to the God questioners will have been done a favor."

Richard Bolles, later to write the bible of clergy job-hunting, *What Color Is Your Parachute?*, questioned "Why Clergy?" "We live in a society that constantly promotes people. . . . But contrary to the current image of the clergyman, he is not a kind of Eagle Scout who outranks the Tenderfoot in the pew."

In Wheeling, W.Va., the House of Bishops censured Bishop Pike but avoided a trial which "would not solve the problem presented to the Church by this minister, but in fact would be detrimental to the Church's mission and witness." The bishops also adopted a statement of "repentance and compassion" about Vietnam.

≡ 1967 ≡

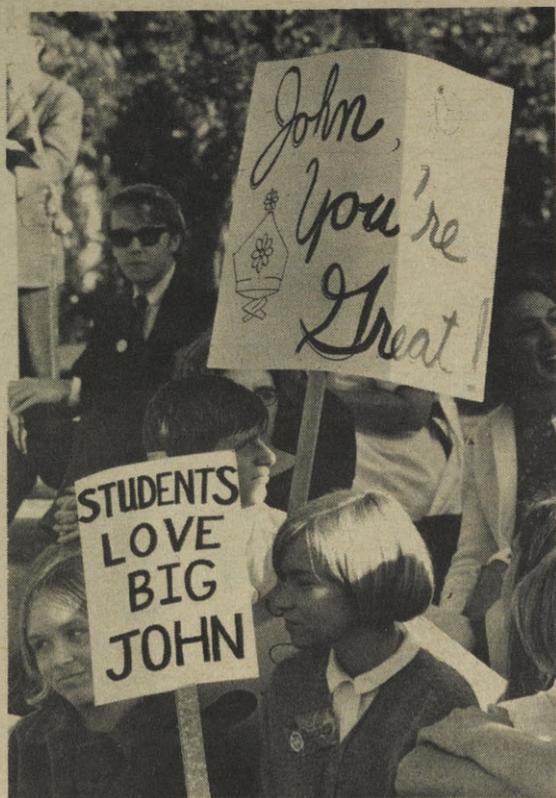
The year began with the death of three astronauts as they rehearsed the Apollo flight, and nothing seemed able to redeem that ominous beginning. Timothy Leary and LSD were attracting young people as Pat Packard reported. Racial disturbances in Newark and Detroit took many lives. The Church and Race Fund had fallen far short of its \$100,000 goal, raising only \$19,000, but Episcopalians made new liaisons with United Presbyterians and the United Church of Christ to make another assault on slums.

When the Church tried to respond to outside events, it found itself lacking in inner resources. The "Doctrine Debaters"—James Pike and John Robinson—were challenging the very tenets of the faith. A Convention structure committee found "a desperate need for a complete overhauling," and Dr. Nathan Pusey criticized the theological education for failing to prepare young ministers to cope with the modern age.

Church membership showed a slight increase, but the indicators for the future—baptisms and church school attendance—showed a decrease, with baptisms taking the biggest dip since 1962.

"The year just past has, in many ways, been the most difficult and demanding of the sixties, not only for the world, but for the Church," Henry McCorkle said in his anniversary editorial.

As the Church prepared for the Seattle General Convention, *The Episcopalian* reported again on women's status. This time a comparison of 1964 and 1967 maps showed some improvement for women.



At the 1967 Convention, which ushered in a new era in urban mission, students showed their appreciation for John Hines. Women were seated as deputies that same year. In Washington, D.C., St. Stephen and the Incarnation joined others for a Palm Sunday procession soon after Martin Luther King's assassination in 1968.



Abortion laws were changing. Three states had passed reform legislation, but Roman Catholic opposition had defeated it in others. Episcopal Bishop John S. Higgins of Rhode Island became testy with a member of the Roman Catholic hierarchy: "We must keep clear that mothers and their families have rights as well as the unborn child, and we believe there are circumstances... where saving the mother's life rather than the life in her womb would be for the greater good of her family and society."

By the end of 1967 the U.S. had 475,000 troops in Vietnam, and protest of the war was mounting. Against this tense backdrop Episcopalians met in Seattle for the first General Convention under Presiding Bishop John E. Hines. The Convention took "a series of actions unparalleled in the history of the Church."

Convention voted to seat women as deputies; created a nine-man board to upgrade theological education; voted a plan to revise *The Book of Common Prayer*; continued participation in the Consultation on Church Union; and enacted canons to "make heresy trials practically a thing of the past." The latter action brought reconciliation between the House of Bishops and its bad boy bishop, James A. Pike.

A Convention catalyst was the Presiding Bishop's opening address. Prior to Se-

If there is one big thing I've learned, it is ministry is shared.

—Frances M. Young, 1973

attle, Hines had cut short a visit to Crete, where he was attending a World Council of Churches' meeting, to return to tour Bedford-Stuyvesant in Brooklyn, N.Y., and Detroit, Mich., to see firsthand the conditions causing riots around the country. Out of this experience he asked Convention and other communions to "launch a full-scale mobilization of our resources that can be dedicated to the righting of a great wrong and the healing of a bleeding nation's life."

The Convention voted just under \$2 million to a grants program for 1968, and Triennial, in an unprecedented action, voted the entire balance of the United Thank Offering of over \$2 million toward this effort.

Hines called the Convention the most constructive he'd ever attended, and Dr. Clifford Morehouse, president of the House of Deputies, observed that more work had been done in the 10 days at Seattle than in the two weeks in St. Louis in 1964. "There's a new spirit coming. We are

ready to listen to the world, hear what it says, and then to act."

≡ 1968 ≡

1968 was the year of the Tet offensive, curbed bombing of North Vietnam, and the assassinations of Martin Luther King, Jr., and Robert F. Kennedy. The President's Commission on Civil Disorders blamed white racism for the racial riots. For the Church it was a year of living room dialogues about unity, of liturgical experiment, and of the Uppsala, Sweden, meeting of the World Council of Churches and of what some predicted might be the last Lambeth Conference. Arthur Lichtenberger died that year, and the Church named Leon Modeste, a black layman, to head its new urban effort, General Convention Special Program (GCSP).

Some of the Seattle Convention's bright shine began to tarnish quickly following the Presiding Bishop's \$8,000 grant to Julius W. Hobson to help pay legal costs of a suit challenging the Washington, D.C., school district's "track system." Hobson called the system de facto segregation because it resulted in 90 percent of black children not preparing for college. In June, 1967, Federal Judge J. Skelly Wright had upheld the Hobson claim and abolished the track system, but Hines' gesture caused dissension because Washington clerics had not been informed it was being made. This was a problem that would plague the new General Convention Special Program throughout its life.

The Episcopalian conducted a readers' poll and found almost two-thirds of the respondents disapproved of President Lyndon Johnson's handling of the war.

Racism was a subject of church debate. *The Episcopalian* ran a Honky Quiz which dramatized the communication barrier between whites and blacks. One of the questions: "If a man is called a 'blood,' is he: (a) a prizefighter; (b) Mexican-American; (c) Negro; (d) American Indian?"

Jenny Moore, wife of Suffragan Bishop Paul Moore of Washington, wrote a book, *The People on Second Street*, about life in an urban parish, and *The Episcopalian* excerpted a portion entitled "Palms on 14th Street." It poignantly chronicled the experiences of St. Stephen and the Incarnation in the wake of riots after Martin Luther King's assassination.

In "I Can't Move Any Mountains, but I Can Work on the Foothills," a southern Episcopalian, Roland Holt, explained how his parish helped him change. "I have yet to join the first parade," he said, "[but] I can stop the racist jokes. I can accept those Negroes I meet as individuals. And

I can keep from innoculating my own children with the unconscious prejudice I grew up with."

The Mary/Martha team turned its attention to the "Multiple Choice Generation," concluding, "Choosing may be the main work of youth; but making that choice the good one, the right one, is the work of maturity, the process that makes life worth living."

Toward the end of that year the women's franchise map added six more dioceses to the "yes" column. The State of the Church report was titled, "Warning Flags Are Up." Citing the large decreases in baptisms and confirmations as well as the serious condition of church schools, it quoted the 1936 *Living Church Annual*: "The Church is a living organism. As such it cannot remain static; it must either go forward or slide backward. If the year's statistics reveal anything at all, they certainly seem to indicate a dangerous tendency to slide backward."

The Episcopalian was eight years old, and it published excerpts from the Narnia tales and began a series of Christian classics about theologians. That year the magazine lost circulation, suffering as it was the same malaise as the Church. But it held its own and was going to one in seven Episcopalians.

As is liable to happen in times of decrease and trauma, "law and order" had become a popular cry in the political arena. The House of Bishops, meeting that year in Augusta, Ga., said, "On the one hand 'law and order' are a necessity without which no nation can survive; and on the other, repressive forces, desiring to see no change in the nation's life, have managed to hide their interests and aims behind the moral front of good words."

≡ 1969 ≡

In 1969 Neil Armstrong stepped onto the moon and the Episcopal Church went to South Bend, Ind. In some ways the latter trip was as exotic for the Church as Armstrong's was for the country. It was the year the word "reparations" entered church dialogue and the Black Manifesto claimed the Church's attention.

At Notre Dame University, Episcopalians had gathered for an experimental, "special" Convention. The "new spirit" Morehouse mentioned at the close of Seattle in 1967 blew furiously onto this campus setting when Baptist minister Muhammad Kenyatta of Philadelphia, Pa., seized the microphone during a session on clergy deployment to present the Manifesto's demands which included one for \$500 million in "reparations" for exploit-

ing American blacks.

After several emotion-laden days, the Convention authorized \$200,000 to go through another channel to help eliminate poverty, but in the process it had experienced a level of consciousness raising that some found helpful, others found frightening, and many who weren't there could not understand.

The Episcopalian chronicled these events as well as Bishop Edward Crowther's report from Biafra, the news that Bishop Pike had left the Episcopal Church, and reports on American Indians' experience on the "urban reservation." It also began the Purpose of Christianity series by Episcopalians such as Massey Shepherd, Curtis Roosevelt, Theodora Sorg, William S. Lea, Marianne Micks, George Murray, Clement W. Welsh, and Charles Willie.

≡ 1970 ≡

Violence had been the hallmark of the recent past, and the Church entered this triennium with painful memories of three assassinations, domestic rioting that injured thousands, and a massacre of civilians in My Lai. So when, in 1970, the General Convention Special Program recommended a grant to Alianza, a Mexican-American group led by Reies Tijerina who had been involved in armed confrontation, the Church balked—and almost bolted.

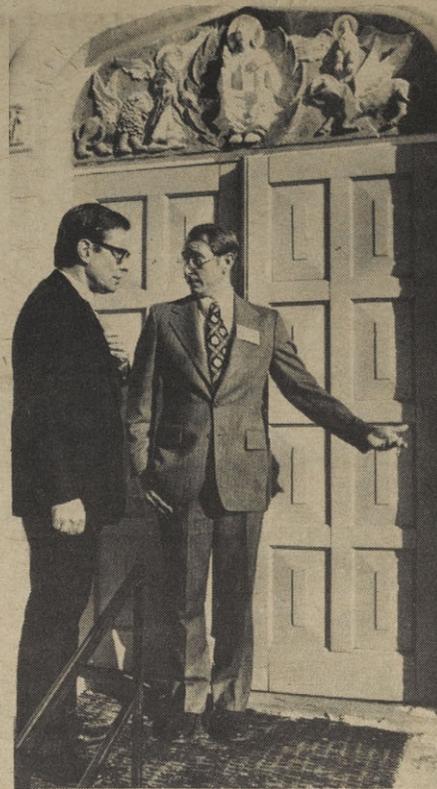
Violence and its definition were debated. Some said Alianza had been involved in "guerrilla-type activities," and others said the only violence was that others committed against the group. Bishop Hines said, "The violent indications rise out of provocations built into our society. . . . The Church has to take the risk to help these things surface in the interests of justice."

The Church, however, was no longer in a risk-taking mood. The Diocese of New Mexico and Southwest Texas immediately withdrew financial support from the General Church Program budget which was down \$1 million from the previous year. General Convention met in Houston amidst conflict, and "the single most controversial program in the last quarter century of Episcopal Church history" was debated but continued. The sparks of its first three years, however, were extinguished. Forty-three women were seated as deputies, and Prayer Book revision moved along. Convention took steps, too, to admit women to the diaconate.

Other good news showed more lay participation in the dioceses; almost no black spots on the women's franchise map; and advice from Loren Mead on how to make parish life more effective. In a special sec-



Women broke bread and tradition by celebrating the Eucharist. Bishop William Frey was denied admission to a church unhappy about women priests. John Allin visited Russia for talks with the Orthodox.



tion, "The American Family—Surviving through Change," John Charles Wynn said observers were optimistic about the family because it "proves to be a remarkably tough institution that can rebuff onslaughts from adversity in general as well as from that particular form, modernization."

≡ 1971 ≡

The climate was a bit calmer in 1971 as the Church dealt with inflation and decreasing income. "Fat, Faith, and the Future Church" by Ralph S. Dean captured the picture which eventually included trimming Episcopal Church Center staff by half. It was also the 150th anniversary of the Domestic and Foreign Missionary Society, and A. Margaret Landis chronicled "How We Became Missionaries" in a special history series.

Louis Cassels began a regular column, Monday Mornings, and Robert Farrar Capon offered pithy theological commentary in a series of excerpts from his new book, *The Third Peacock*.

Jeannie Willis reported from Panama and other Latin American countries and began her Mission Information column. Guatemala expelled Bishop William Frey. And the South African apartheid regime, which had expelled Bishop Edward Crowther in 1967, this year arrested Dean Gonville A. French-Beytagh, who would eventually return to England. To try to combat apartheid, the Episcopal Church joined stock action against General Motors.

At home, Vietnam War protest continued, and the Rev. George Regas wrote "Mr. President, the Jury Is In" for the June issue. And that was the year *The Episcopalian* ran Leonard Swidler's seminal article, "Jesus Was a Feminist," ushering in a new push for women's rights in the Church—this time toward ordination.

≡ 1972 ≡

The debate about women in the priesthood would fill many of *The Episcopalian's* pages in 1972, including articles by dissenters such as Albert J. duBois and promoters such as Suzanne Hiatt and Emily Hewitt. We received 700 responses to a readers' opinion poll and printed excerpts.

That year we chronicled the Faith Alive movement and the Death with Dignity movement; we reported on the progress of unity and those who were "Trying Trial Use." Overseas reports covered Northern Ireland and Liberia. We profiled Cynthia

Wedel, president of the National Council of Churches, and Ethel Waters, who sang at the White House. We ran an article on "How to Avoid Sexism in Your Church School" and a special section on aging which included articles by Simone de Beauvoir and Margaret Mead.

≡ 1973 ≡

In 1973 a special mid-year section of *The Episcopalian* was devoted to "Living Beyond Watergate." The legacy of the 1960's polarization was a new cautiousness, and reconciliation and consensus were the operative stance.

"What We Learned from What You Said," a report the new Office of Development issued after Churchwide interviews, showed education, evangelism, and communication as top priorities. Empowerment was fourth with the caution: "There is a clear demand for major revision in the empowerment grant programs."

Liberal Churches were losing members while conservative Churches were growing. New interest in evangelism was booming in East Africa under the leadership of such men as Bishop Festo Kivengere.

General Convention elected a new Presiding Bishop, John M. Allin, whose first statements were aimed at fence-mending. And though Convention enacted new marriage canons and gave the go-ahead to Prayer Book revision, it defeated in a vote by orders—as it had before defeated the seating of women deputies—the resolution to allow ordination of women.

Watergate signalled "The End of the Age of Authority," Balfour Brickner said in December, adding that in the "post-protest" generation Americans were pulling back. "At the same time a new trend is emerging: the search for a 'Big Daddy' who will save us, in whom we can place our trust and our future. . . ."

"Many of America's newly withdrawn citizens hold strongly conservative views on social and political matters. . . . Students of human behavior are not too surprised. . . . They know that when reality becomes too threatening, people frequently seek to 'return to the womb,' a retreat to known and supposedly secure positions."

≡ 1974 ≡

Under a wistful picture of production editor Emmaretta Wiegart's granddaughter on our January, 1974, cover, we asked: "Will Trust and Expectation Overcome 1973's Uncertainties?" That spring the

Church was looking forward to the installation of a new Presiding Bishop and *The Episcopalian* was making plans to change from a slick magazine format to a news-oriented tabloid. In May the tabloid had a trial run when subscribers in the Diocese of Central Pennsylvania were given a preview. Other subscribers that month received their last *Episcopalian* in magazine form.

The new tabloid carried the hopes of 41 Episcopalians for their new Presiding Bishop and a report on his installation as well as on the last graduation ceremony of the Philadelphia Divinity School, which merged with the Episcopal Theological School and moved to the latter's location in Cambridge, Mass. We also profiled seven historic parishes as we prepared for the nation's Bicentennial.

The August issue—with its special section on the Episcopal Church's 23 religious orders for men and women—was barely off the press when we heard about plans for July 29, which would be the major news story for the next several years.

In a service that was part media event, part spectacle, and part religious happening, 1,500 people saw three bishops ordain 11 women deacons to the priesthood, defying the last two General Convention votes. In opening the service the Rev. Paul Washington expressed the rationale: "What is a mother to do when the doctor says a baby is due on August 10, when on July 29 she has reached the last stages of labor pains?"

Seventeen days later the House of Bishops declared those ordinations invalid. *The Episcopalian's* September issue—which won an Associated Church Press Award for excellence—chronicled the ordination as well as events leading up to it, the bishops' deliberations, pro and con views, and short profiles of the 11 women and their statements of "Why They Did What They Did."

Dr. Charles V. Willie, who had been part of the service, was angered by the bishops' actions. "If you think the women ordained in Philadelphia are unlearned, we can send them to seminary. If you think they are not holy enough, we can teach them to pray. But if you dismiss them from the priesthood because they are female, they can do nothing because God Almighty made them that way." In protest, Willie resigned as vice-president of the House of Deputies and from Executive Council.

The Episcopalian followed the continuing debate. The front page of the December issue carried a picture of three of the women priests celebrating the Eucharist publicly for the first time—not in an Episcopal church, but at Riverside Church in

New York City. The House of Bishops met in Oaxtepec, Mexico, and heard pleas for understanding from the eight bishops in whose dioceses the 11 women were canonically resident and also heard appeals from others—like Bishop William Sheridan of Northern Indiana—who asked that the bishops not reaffirm the ordinations.

Amnesty for Vietnam draft resisters, a report from the Diocese of Hong Kong, and self-determination for Indian Episcopalians were also part of *The Episcopalian's* coverage that year.

≡ 1975 ≡

The July 29 event came barely a month after John Allin was installed as Presiding Bishop. After a year in office he described his style of leadership: "Many an opinion is discovered in dialogue rather than in proclamation." But national dialogue would be difficult because the Church was caught in ecclesiastical legal proceedings that would make the little purple book containing the Church's Constitution and Canons a best seller.

Bishop John Burt of Ohio said he would resign if the Church didn't accept women priests. The Rev. Peter Beebe of Ohio and the Rev. William Wendt of Washington allowed the ordained women to celebrate in their parishes and were tried for doing so. The National Coalition for Women's Ordination to the Priesthood and the Episcopate lobbied for approval of women's ordination at the 1976 General Convention. And the American Church Union and the Coalition for the Apostolic Ministry worked against it.

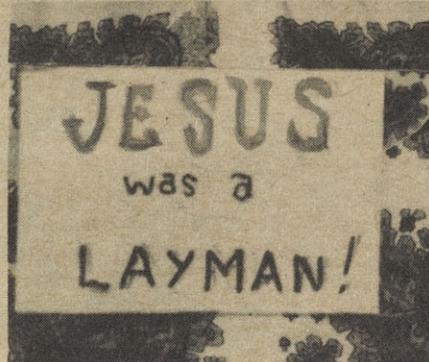
A House of Bishops' inquiry board studied charges against the three bishops who had ordained the women in Philadelphia. Then in the fall a retired bishop ordained four more women in Washington.

In the fall the House of Bishops' met in Portland, Me., where for the second time in a decade the bishops censured, rather than bring to trial, bishops with whom the majority differed: Robert DeWitt, Daniel Corrigan, and Edward Welles, III. The House also "decried" Bishop George Barrett's participation in the Washington ordinations. In the fall we also saw the first sign of possible schism when the Church of the Redeemer, Kansas City, Mo., severed ties with the Episcopal Church.

Hunger was a subject under debate following dire predictions of worldwide famine from the UN-sponsored World Food Conference in Rome. *The Episcopalian* reported on the work of the Church's Hunger Commission as well as printing Kathryn Waller's, "And God Said to Kathryn,



200 CHEERS



The decade that contained the nation's Bicentennial brought two firsts: Stephen Plummer was ordained the Church's first Navajo priest and women were ordained in 1977, Pauli Murray among them. The lay movement grew. General Convention in 1979 adopted a new Prayer Book so 1928 books were reduced for sale. Archbishop Janani Luwum was killed in 1977, and the Church mourned, but in 1979, with Amin driven out, Ugandan Anglicans joyously returned home (opposite page).



"Go!" on alleviating hunger at home through the food stamp program. Church assistance for Cambodian and Vietnamese refugees continued.

Publication of *The Common Catechism* for Roman Catholics and Protestants was front-page news in April, the month we could announce a new circulation record of 170,000, published in 12 separate regional/national editions.

Two long-timers retired—Lindley Franklin, the Church's treasurer, and Canon Charles Guilbert, secretary/treasurer of the House of Deputies. One of the most articulate spokesmen for racial equality, the Rev. Jesse Anderson, Sr., died, and in Arizona the Rev. Steven Tsosie Plummer became the Church's first Navajo priest.

The enthusiasm of "staid" Episcopalians for the renewal movement was evident when 1,200 participated in a New York City conference. With increased interest in evangelism came questions about the future of social action. The Rev. Everett Francis commented: "Some have been 'into' social action. Now they are 'into' private religion—not to be confused with necessary and appropriate personal religion—as others are 'into' yoga or health foods. For the Christian and the Church who are 'into' Christ, citizenship in His commonwealth necessitates social involvement and does not pass away."

We ended the year with an International Women's Year salute to 36 Episcopal laywomen.

≡ 1976 ≡

The year of the nation's Bicentennial and the General Convention that would decide questions about a new Prayer Book and women's ordination opened quietly. The World Council of Churches, which met in Nairobi late in 1975, elected Episcopal laywoman Cynthia Wedel to be one of its six presidents. "The Assembly's actions ran the gamut from discussions of WCC financial problems through debates on religious liberty and the Program to Combat Racism to affirmations of the necessity for strong Christian witness and evangelism," Wedel reported.

We printed "The Living Will" which allows a person to transmit feelings about artificial life support systems to those responsible when the person is incapacitated. The first national conference of the Lay Ministry Network gave new impetus for an expanded role for laypeople in the Church.

The Draft Proposed Book of Common Prayer was published after a decade of

trial use. "Most clergy here think it's a rich compromise," said a Georgia priest. The Society for the Preservation of the Book of Common Prayer called it "the same effort to weaken the Faith" and said it had "colorless, mushy language." The society wanted General Convention to prohibit "options" for worship and hoped it would reject the new book.

Good news was membership attrition the Church had suffered over the previous decade had apparently slowed, and for the first time in years the number of baptisms increased slightly.

Our July issue—which reported on church Bicentennial celebrations around the country—had an American flag on the front cover and an example of participatory democracy on the back: a Readers' Questionnaire. We received over 6,000 responses which indicated readers felt more deeply about Prayer Book revision than women's ordination and that 62 percent thought Convention's decisions were important to parish life. Responses were evenly divided on the Prayer Book but showed a slight margin favored women in the priesthood. Other responses disclosed Episcopalians supported church involvement to eliminate world hunger; a majority said abortion was a decision between a woman and her doctor; and a majority said homosexuals should not be ordained.

That year Executive Council, at the Presiding Bishop's urging, approved a Churchwide appeal for mission fund raising which it would present to Convention.

In October we reported one of the early Convention decisions: "After five days of meetings and five minutes of silent prayer . . . Convention voted September 16 to open the historic, apostolic—and traditionally male—Episcopal priesthood and episcopacy to women." The vote was close.

The new Prayer Book, on the other hand, was approved overwhelmingly. Convention approved the mission funding drive, now called Venture in Mission. It also affirmed that homosexuals are "children of God" and asked dioceses to study sexuality, including the homosexual expression, and referred the specific question of ordination of homosexuals to a special commission.

Women could be priested as of Jan. 1, 1977, and in December of 1976 we reported the flood of announcements of pending ordinations. Opponents were not idle. The American Church Union and the Fellowship of Concerned Churchmen announced their absolute rejection of Convention's decision. Several priests announced plans to leave the Church, and others expressed concern about the effect of such ordinations on unity talks with Roman Catholics and the Orthodox.

≡ 1977 ≡

The ancient word "schism" became common parlance in 1977 as General Convention decisions gave rise to a separatist movement that the Church's best efforts at reconciliation seemed unable to halt. It reared its head early as members of St. Mary's, Denver, Colo., announced plans to form "an independent Anglican parish," and in the fall 1,700 Episcopal dissidents met in St. Louis, Mo., to make plans for a new Church body.

As an increasing number of female deacons prepared for their ordinations to the priesthood, 11 bishops helped form the Coalition for the Apostolic Ministry to oppose the move. In New York Bishop Paul Moore ordained the Rev. Ellen Barrett, an avowed lesbian, adding fire to the debate.

As church politics grew hotter, the winter's cold weather and rising fuel costs brought changes in attitudes toward conservatism.

We mourned the death of a modern martyr, Archbishop Janani Luwum of Uganda, killed by Idi Amin's regime. And some called martyrs two Hispanic church employees jailed because they refused to cooperate with a New York grand jury.

Presiding Bishop John Allin met with Orthodox leaders in Russia to discuss religious rights and assess the impact of the women's ordination decision on unity talks. At home the Church welcomed a number of overseas visitors for Partners in Mission (the 1970's version of the 1960's MRI); and another old venture, urban ministry, took new life from the Urban Bishops Coalition and new activism from the Church and City Conference.

Death and taxes may have been certainties in Ben Franklin's day, but modern medical technology raised new questions about when death occurs. Judy Mathe Foley reported on explorations of the question of life after death in the wake of Raymond Moody's book, *Life After Life*, and on further discussion of the previous work of Elisabeth Kubler-Ross.

We looked at the Sunbelt phenomena, reporting on innovative programs such as Alabama's stewardship plan, church growth workshops, and Theological Education by Extension, now gaining ground as the Church's new adult education vehicle.

The Presiding Bishop rocked the opening session of the House of Bishops' meeting in Port St. Lucie, Fla., by announcing that he personally could not accept women priests and asked the House if it could continue to accept his leadership. The bish-

ops, engaged in drafting a conscience clause to protect both dissenters and supporters from punitive action in debate on women, accepted his leadership, but the offer to resign caused secular press headlines around the country. The House tabled efforts to discipline Bishop Moore for ordaining Ellen Barrett but repudiated and decried Bishop Albert Chambers' ministrations to congregations of the newly-forming schismatic Church.

We ended the year with reports that touched on many of the past 12 months' big events. Bishop Festo Kivengere, who escaped Uganda in the wake of Archbishop Luwum's death, began an appeal for funds for African refugees. Allin moved ahead with plans for a bishops' committee on reconciliation to deal with dissidents. And energy and family life were emerging as two areas of the Church's concern.

≡ 1978 ≡

In 1978 the Church looked both ways—to the future of a Church divided and to ancient traditions observed when American bishops met with their counterparts from around the world for the 10th Lambeth Conference of Anglican bishops.

Author/editor Martin Marty said 1978 could be a good year for Episcopalians because people who were tired of "born-again" conversions, highly emotional experiences, or authoritarianism might make quiet pilgrimages to the Episcopal Church. "Ironic, then, is it not, that the Episcopal Church is not in a welcoming mood?" Marty hoped newcomers could be drawn to "be God's servants while they enjoy the truths and beauties of your communion."

In 1978 the Church made efforts to minister to the needs of both urban and rural Americans. The issues of American cities were presented through the Urban Bishops' open hearings, and the bishops advised: "Stay in the city, advocate for the poor, be serious about the commitment." We examined in depth regional ministries—such as those to the Navajos, with a 400-year history, and to Appalachia through the 13-year-old APSO program—as well as the largely rural Coalition 14, "an alliance of dioceses with opportunities and problems in common" which received lump-sum aid from the national church budget for its work. Small congregations were receiving increasing scrutiny and assistance from the Resource Center for Small Churches.

We reported that an urban effort in Youngstown, Ohio, received ecumenical



support to help residents and displaced steel workers to buy, modernize, and run a steel plant whose closing had caused many workers to be unemployed and affected the local economy.

The breakaway Church consecrated four bishops, and both Presiding Bishop Allin and Archbishop of Canterbury Donald Coggan announced that the new entity was not in communion with either the U.S. Church or the Anglican Communion.

Illiteracy was the subject of a special mid-summer report which included mention of the work the Church Periodical Club had done over the years to combat illiteracy.

Cynthia Wedel and Marion Kelleran participated in the decennial meeting of Lambeth in August when the bishops considered women's ordination, permitted in four jurisdictions. Lambeth affirmed the right of those Churches to do so but cautioned against forcing the decision on others. The September issue also featured Janette Pierce's "call" at Buckingham Palace to attend a Royal garden party.

In a two-part series we chronicled the work of the Rev. Everett Fullam and St. Paul's Darien, Conn., where renewal and Spirit-filled worship and ministry had boosted the parish from 250 to 1,000 in five years. The parish was evidence that even "frozen" Episcopalians could respond to evangelical ministry.

Order and discipline seemed uppermost in the collective mind of bishops when they met in Kansas City, Mo., for a brief post-Lambeth session. They censured Bishop Albert Chambers for his part in founding the breakaway Church and "re-minded" the Church that they had similarly disciplined Bishops DeWitt, Corrigan, Welles, and Barrett for their roles in the women's ordinations of 1974 and 1975. They also asked that new canons on discipline be written.

The year ended with a report that England's General Synod would not move ahead with ordination of women. A report on Venture in Mission showed "three million Episcopalians talking to one another about mission. . . deciding for themselves what it is and how to support it."

≡ 1979 ≡

1979 was the Year of the Child, the year of the Denver General Convention, Three Mile Island, Cambodia, Iran, and Pope John Paul II's visit to the U.S. The Egyptian-Israeli Peace Treaty was signed, and C. S. Lewis' "Narnia" came to television.

Idi Amin was driven out of Uganda, and churchpeople joyously returned home. The Episcopal Church sponsored a conference on the family and participated in another on science and religion. Superstar John Denver donated his talent to a Convention concert to benefit the hungry through the Presiding Bishop's Fund.

The Episcopalian ran forums on lay ministry and social action in the Church. We noted the new phenomenon of "two-collar" families with both husband and wife ordained. We considered what the re-opening of mainland China meant for our Anglican brothers and sisters in Taiwan.

Liberation theology versus traditional theology was the debate at the Anglican Consultative Council in Canada, and Marion Kelleran, who chaired the group, reported that Third World Christians "see God acting in their midst. . . They want an indigenous expression of theology. . . The old ideas of mission have given way to genuine partnership."

Refugees were a subject of continuing Church concern. Images of "boat people" adrift at the mercy of storms, pirates, and hunger seared their way into people's consciousness. Janette Pierce profiled Assistant Secretary of State Hodding Carter, who said, "If the Church loses the long view and its sense of mission, then it becomes like the runner who exhausts himself in a fast sprint when he is really in a long race."

We learned, thanks to new research, that the typical Episcopalian is a woman over 49, probably not employed outside the home, but employed on the professional level if she is. She comes from a town of under 50,000 in the northeast, has a slightly older husband, two grown children, and a \$20,000 family income.

The 1979 General Convention in Denver voted for final passage of the revised *Book of Common Prayer* and stated that practicing homosexuals—and heterosexuals engaged in extramarital relations—should not be ordained. At the urging of the Urban Bishops Coalition, Convention adopted new supports for ministry to cities.

As the year ended, new images of raised fists in the streets of Tehran and shrunken limbs of Cambodian children in and out of refugee camps were a reminder of continuing uneasiness in a shrinking world.

We took our December cover from a book of Bible stories for children by Episcopal author, Madeleine L'Engle. The book opened simply, speaking of the hope the world needed then—as always: "There was nothing. There was chaos. The Spirit of God brooded over darkness. . . There was nothing. And then God, in His infinite joy, created."

As we stride into the 1980's, the Church has survived through God Is Dead and rumors of institutional death, through calm and crunch, through movement and decline. Along the way it changed—too fast for some, too slow for others—but changed it has. *The Episcopalian*, too, changed—from a shiny magazine to a tabloid newspaper. It has done so in a new partnership with dioceses and their editors who were willing to take risks to achieve a unified communication system for all the Church's families. We have not yet reached that goal, but we serve more Episcopalians than any other system ever did. With the coming of the 1980's we change once again—giving up our quarter-fold cover which eased the transition from magazine to tabloid. But we have not changed our opinion—shared by many diocesan partners—that communication of the word of the One we serve continues to be as vital today as when we began.

1980

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Meet our newest sisters

After waiting for almost a century, our two sister churches in the Iberian peninsula are in the process of being fully integrated as members of the Anglican Communion. The Lusitanian and the Spanish Reformed Episcopal Churches have their beginnings in the reform movements in Portugal and Spain more than 100 years ago. In 1868 a measure of religious freedom was granted to Spain and several reformed groups were established. In Portugal the promulgation of the dogma of papal infallibility in 1870 prompted a movement for the return to more primitive teaching.

The two Episcopal churches which came out of these reform movements do not regard themselves as "new" churches, but as a restoration of the ancient church of the land without additions in doctrine and worship. From their early days, these two churches have been heavily influenced by Anglican doctrine and practice. In 1880, H. C. Reley, the first Episcopal bishop in Mexico, visited Portugal and Spain at the suggestion of the 1878 Lambeth Conference and organized the reformed churches with synodical government. Later they received apostolic orders from the Church of Ireland. Since 1961 they have been in full communion with the Episcopal Church in the U.S. and with other churches of the Anglican Communion.

The 1963 report of a commission appointed by the Archbishop of Canterbury to study these churches concluded that their adherence to Anglican patterns of faith and life had been "unswerving" and "their struggle to foster and maintain church life of a recognizably Anglican type in circumstances of extreme difficulty must command our respectful admiration."

"Only the grace and love of God has made it possible for us to survive the difficult years under Franco," says Ramon Taibo, present Bishop of Spain, as he remembers what it was to minister under persecution and fear. The bishop himself spent 59 months in prison accused of being a "Protestant pastor."

But others had a more difficult time. Atilano Coco, the priest in charge of the congregation in Salamanca, was executed

op coadjutor-elect who is in charge of the congregation in Valencia.

Both churches, the Lusitanian and the Spanish Reformed, are small churches. The Lusitanian has about 3,000 members in 17 congregations around Oporto and Lisbon.

Out of 15 priests, nine are self-supporting. Just recently one of them, Fernando Soares, was elected auxiliary bishop. Dr. Soares is 36, father of four children and head of the personnel department of one of Portugal's largest banks. "The best years are ahead of us," he says with conviction and optimism.

The Spanish church is somewhat smaller, with eight priests and a deacon serving 11 congregations scattered over the whole country. Bishop Taibo and some of his clergy have been active in the shaping of the new religious freedom laws. They also are involved in ecumenical activities with the Roman Catholic and Protestant churches.

The Rt. Rev. Luis Pereira, Bishop of the Lusitanian Church, who is planning to retire soon, said in New York recently: "Being part of the Anglican Communion as such is nothing entirely new, but it gives us the opportunity to be full members of a worldwide body in which to live and experience our catholic life." He added that his recent month-long visit to the Diocese of Long Island has enriched his life and that he is going back to Portugal full of enthusiasm and ideas. "I am glad that we are now officially part of the great Anglican family," he said.

And with our whole heart we say, "Amen and welcome!"

Lisbon's Father Nelson Horta, left.



A small girl dances in the streets of Lisbon's old suburbs to bystanders' delight.

Portugal's Bishop Luis Pereira tries to solve a puzzle with Father Francisco Serrano of Seville, Spain.



Ramon Taibo of Spain, left.



Leaders gather at St. John the Baptist in Vila Verde, a rural town near Lisbon.

and his church burned during the Civil War. The Lusitanian Church did not suffer in the same way, but as a minority church its rights were not always recognized and it often experienced discrimination.

Today, Portugal and Spain have changed considerably and are under more liberal governments that foster political and religious freedom. "Instead of thinking how to preserve what we have, we must go out and evangelize and minister to the thousands of people who need the love of God," says Arturo Sanchez, Spanish bish-



Mary/Martha Ministry

Continued from page 13

many such collaborative efforts by Mary Morrison, biblical scholar, and Martha Moscrip, Christian educator, to grace the magazine's pages.

Neighbors and fellow Trinity Church parishioners in Swarthmore, Pa., the two women used both their friendship and their faith to reflect on such subjects as the generation gap, the back yard ministry of being a good neighbor, the nurture and eventual letting go of children, and the importance of making reflective time in busy lives.

The Mary-Martha team approach became a reader favorite. Around the office their efforts were known simply as M&M's.

by Mary Morrison and Martha C. Moscrip

When the tea was safely in the teacups, Mary pushed a snapshot across the table to Martha.

"Good heavens, Mary! Were we ever that young? When was this taken?"

"Almost 20 years ago. Remember? Your daughter took it one day when we were talking over one of our M&M's."

"Like the chocolate candies. But unlike the candies, they and our youth have melted away into the past, Mary."

"We never could think of titles for them, remember? Luckily somebody at the office—usually Ed Dell, I think—could. He used to come up with some good ones: 'Let George Do It,' 'The Importance of Walking the Dog,' 'Aw, Come Off It, Dad.'"

1960 to 1980. Exciting, frustrating, rewarding years, sometimes too lively for comfort; full of hope, despair, hard work, alarm.

For us it all began with a train trip from Philadelphia to New York for an editorial meeting where we met the group the new editor, Henry McCorkle, had assembled. Emmaretta Wieghart, who with Henry is the only one of those first editors still at work in Philadelphia, seeing that *The Episcopalian* is printed in its intended form. Jeannie Willis, who would later emerge as sparkplug for editorial brainstorming sessions and instigator of a series on the role of women in the Church. Ed Dell, who surprised us with his enthusiasm for C. S. Lewis and Charles Williams at a time when we thought ourselves alone in our ideas about the religious importance of fantasy.

Out of this beginning grew many adventures, much learning, and a magazine that, as we look back on it, was much better than we realized at the time, remarkable in its close touch with what was of both immediate and permanent importance in the events and concerns of those 20 years so incredibly full of change.

What do we remember from all that time?

Martha says: "My most arduous task was reading all the diocesan papers each month and trying to discern and report trends without boring myself (and the reader) to distraction. When Jeannie started her series on women in the Church, we used the diocesan pipeline to report diocesan progress in permitting women to serve as elected leaders. The graphics for these reports included U.S. maps on which the non-participating dioceses appeared in black ink. Toward the end of this series a midwest bishop wrote me, 'You can take that black spot off our diocese on your map! Women may now serve on vestries, mission committees, and as delegates to diocesan convention.'"

Martha remembers two on-the-spot reporting assignments as particularly uplifting and inspiring. "The installation of Bishop Hines at the National Cathedral in January, 1965, was unforgettable. It would be good if every Episcopalian could witness such an event once—and in the magazine we did your best to bring the experience to our readers as directly as possible.

"A still more spiritually lasting experience was participating in the August, 1963, Civil Rights March in Washington. For a few hours many of us found out what Christian community can really be. What person there will ever forget hearing Martin Luther King preach 'I have a dream'?"

"Finally, I came out of retirement to follow the passage of the new *Book of Common Prayer* through the pre-Convention briefings, committee sessions, open hearings, debate, and final triumphant vote at the 1976 Convention. As an Episcopalian who has been around long enough to have used the 1892 book, the 1928 book, and now the 1979 book, this seemed a fitting end to my church-reporting life."

Mary says: "I remember editors who

as a group encouraged me to try new things—in particular Jeannie Willis, who always seemed to know better than I did what I had in mind and could help me bring it out onto the page. With this help I began to develop my own style of meditation writing, to branch out into writing articles, and even, once, to do a piece of on-the-spot reporting about the birth of a new parish in Southwest Florida.

"I remember brainstorm sessions where ideas popped like popcorn and a staff retreat at the Cathedral of St. John the Divine in New York led by Bishop Daniel Corrigan at which the resource books were the Bible and Marshall McLuhan's *Understanding Media*—a mind-blowing glimpse of the future and its almost unimaginable potentialities and hazards.

"I remember distinguished first-time publishing like 'A Grief Observed' by one

N. P. Clerk, who later turned out to be C. S. Lewis himself, none other. I remember bright ideas that materialized in print and equally bright ones that died unborn. I remember excitement and discouragement and through it all the pleasure of doing interesting work with interesting people on one of the most important tasks possible—keeping the Episcopal Church alert to the possibilities of permanence, renewal, and growth in its life."

What we both remember makes us turn reflectively to some lines from the Prayer of Thanksgiving on page 836 of *The Book of Common Prayer*: "We thank you for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us. We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone."

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Mission Information

BY ONELL A. SOTO

The Executive Committee of the **World Council of Churches** has issued a statement called *Threats to Peace* in which it expresses "serious concern about military action by the U.S.S.R. in Afghanistan as constituting the latest direct armed intervention in one country to another." The statement urged the Churches to speak out against the "perilous tactics of brinkmanship" and the claims of any nation to become "the strongest at any cost." Churches are asked also to highlight the root causes of war which range from economic injustice to further restrictions on human rights.

A poster produced by the Church Missionary Society of England carries the following message from Bishop **Hassan Dehqani-Tafti** of **Iran**: "The way of the Cross has suddenly become so meaningful that we have willingly walked in it with our Lord near us. Our numbers have become smaller, our earthly supports have gone, but we are learning the meaning of faith in a new and deeper way."

A 23-page report of the **German Evangelical Church's** missionary activities in the Third World sharply criticized their way of operation in which "the decisions about the donation of resources ultimately rest in the donor organization alone." The report calls upon European Christians to renounce their "lavish life styles" and work more to change the structure of their own societies which in turn will affect the living conditions in the poorest nations of the world. The German Evangelical Church, one of 14 Protestant denominations in Germany, is by far the largest with 26.5 million members, and it is the only one that is state supported. Its budget is more than \$1 billion per year.

What should we say of the work of the Church in **overseas jurisdictions**? If we call them "growing Churches, we suggest that we are not growing; if "developing," that we have no further need for development; if "younger," that we are older and paternalistic; if "missionary," that we are not doing what we are supposed to do. Probably the best thing would be to call them "partner-Churches"—partners with us in one world mission.

Speaking to a group of young people, Pope **John Paul II** said, "I tell you that the Church has always depended on you, but even more so now than in the past;

that she has confidence in you; that she expects much from you with regard to the carrying out of her salvific mission in the world. May you, therefore, accept with an open heart this renewed appeal, which is an invitation to enter boldly into the dynamics of ecclesial action. What would the Church be without you? It is for this reason that she places her trust in you. May our comfort be in the formal promise of Christ, that the Church is guaranteed His uninterrupted presence and assistance."

The **Brasilian National Organization for Indian Affairs** has lifted its ban on missionaries entering the Indian territories. Such action was taken after protests from religious leaders in the major cities of Brasil.

Do you want to enter into a companion diocese relationship with an overseas jurisdiction? Before anything else, you should read the **1979 Companion Diocese Handbook** which has excellent suggestions for the development of such a relationship. Free copies can be obtained from World Mission in Church and Society, the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The bishop and clergy of the **Episcopal Church in Colombia** have issued a statement on abortion in order to "enrich the public discussion" of this issue that is before the congress for legislation. The statement rejects the practice of abortion but calls for better sexual education and more family planning information. Bishop **Bernardo Merino** said he is against any kind of legislation that would restrict or negate the right of individuals to proper information on these issues.

Speaking against the official religious position in Colombia, the bishop said the birth control methods devised by modern science "are not against Christian ethics or morals."

"The danger of the Church of England and in fact all Christians is we should be so concerned with our own preoccupations that we forget that our primary task is first to worship and second to evangelize," said former Archbishop of Canterbury **Donald Coggan** in his farewell press conference. He added that the greatest challenge facing the Church today is "not to be inward looking, but to be outward reaching."

of England. The ceremony included signing certain legal documents, whose language dates from 1534, under the watchful eye of the principal registrar of Canterbury.

The small solemn service lacked the pomp and pageantry which attended Runcie's formal installation in historic Canterbury Cathedral late in March.

Runcie succeeded Dr. Donald Coggan who retired January 26, but the post dates to 597 when Pope Gregory I sent Augustine, an Italian Benedictine missionary, to England with a band of 30 monks to evangelize the Anglo-Saxons and establish the See of Canterbury.

The new archbishop describes himself as "quite conservative on doctrinal and liturgical matters but more liberal on ethical and political issues."

Runcie becomes 102nd Archbishop

In a simple 50-minute ceremony on February 25, the Rt. Rev. Robert Runcie became the 102nd Archbishop of Canterbury and spiritual leader of the worldwide Anglican Communion of which the Episcopal Church is a member. Fewer than 100 persons attended the ceremony in the crypt of St. Paul's Cathedral in London where a royal commission of eight Anglican bishops confirmed his appointment.

Dressed in simple black and white vestments, the new primate knelt before the eight to hear of his confirmation and to take the oath of allegiance to the Queen who is the temporal head of the Church

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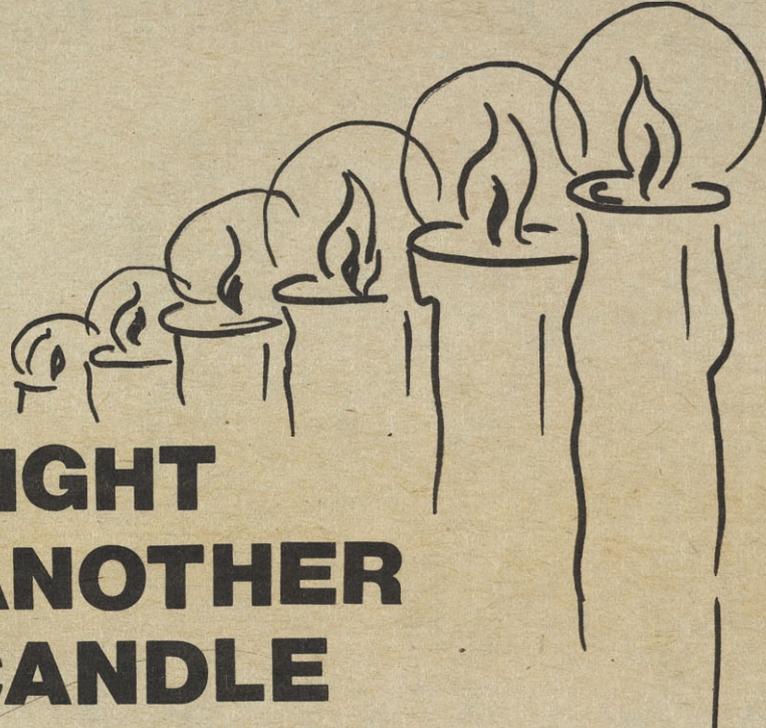
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Rhodesia election sends message

Continued from page 1

same from Mozambique. Mugabe, once a Nkomo protege, formed the Zimbabwe African National Union Patriotic Front (ZANU) when he broke with Nkomo.

Mugabe's forces, which bore the brunt of the fighting, are credited with forcing white Rhodesian leader Ian Smith finally to accept black majority rule. The battle was costly. In one four-month period in 1978, 2,500 people were killed. During this time Mugabe was painted in broad strokes as a brutal, intransigent, missionary-killing terrorist.

When the World Council of Churches' (WCC) Program to Combat Racism granted \$85,000 from special gifts to the Patriotic

Front, the action brought protest, especially since Smith, after a decade of illegal white supremacist rule, had agreed with some Rhodesian blacks, including churchmen Abel Muzorewa and Ndabaningi Sithole, to a biracial, albeit white-dominated, government. Gradualism seemed reasonable and the Patriotic Front unreasonable. The WCC said the arrangement did not represent the true will of the majority of Rhodesians. Muzorewa's repudiation in the recent election supported that view.

Smith, who had unilaterally declared independence from Britain in 1965 and broken all ties in 1969, did not receive support for his government either from

his African neighbors or from United Nations members. Most nations, except South Africa, broke diplomatic relations and imposed economic sanctions. The U.S. continued the sanctions even after Muzorewa was installed, despite heavy opposition from both Churches and Congress.

As black Zimbabwe emerges from the shadows of white Rhodesia, so does the person of Robert Mugabe emerge from the stereotype of the white-hating guerilla commander.

Some are not surprised. Archbishop Edward Scott of Canada, moderator of the central committee of the World Council of Churches, is confident "the picture previously painted of Mr. Mugabe was an inaccurate one. I believe he possesses both the abilities and the sensitivities that could lead to a stable peace."

George Houser of the National Council of Churches' Committee on Africa and an observer at Zimbabwe's election, has known Mugabe since 1963: "He's an im-

pressive individual. He's quiet-spoken, scholarly, intellectual. He gains the respect of those around him."

Born in 1924 the son of a village carpenter, Mugabe attended Roman Catholic mission schools where his teachers recognized his ability and prepared him to accept a scholarship at the University of Fort Hare in South Africa. He also took teacher's training in the area of Rhodesia which is now Zambia, later moving to newly independent Ghana. There he met Marxist theory and his wife.

Back home in Rhodesia, Mugabe became politically active. In 1964 he was imprisoned. When his year's sentence was over, authorities sentenced him, without trial, to indefinite detention. It lasted nine years. He spent those years acquiring three more degrees by correspondence, including a law degree and a degree from the University of London.

In 1966 when his only child, a son, lay dying of complications of malaria, Smith refused Mugabe leave to be with his wife at the child's deathbed.

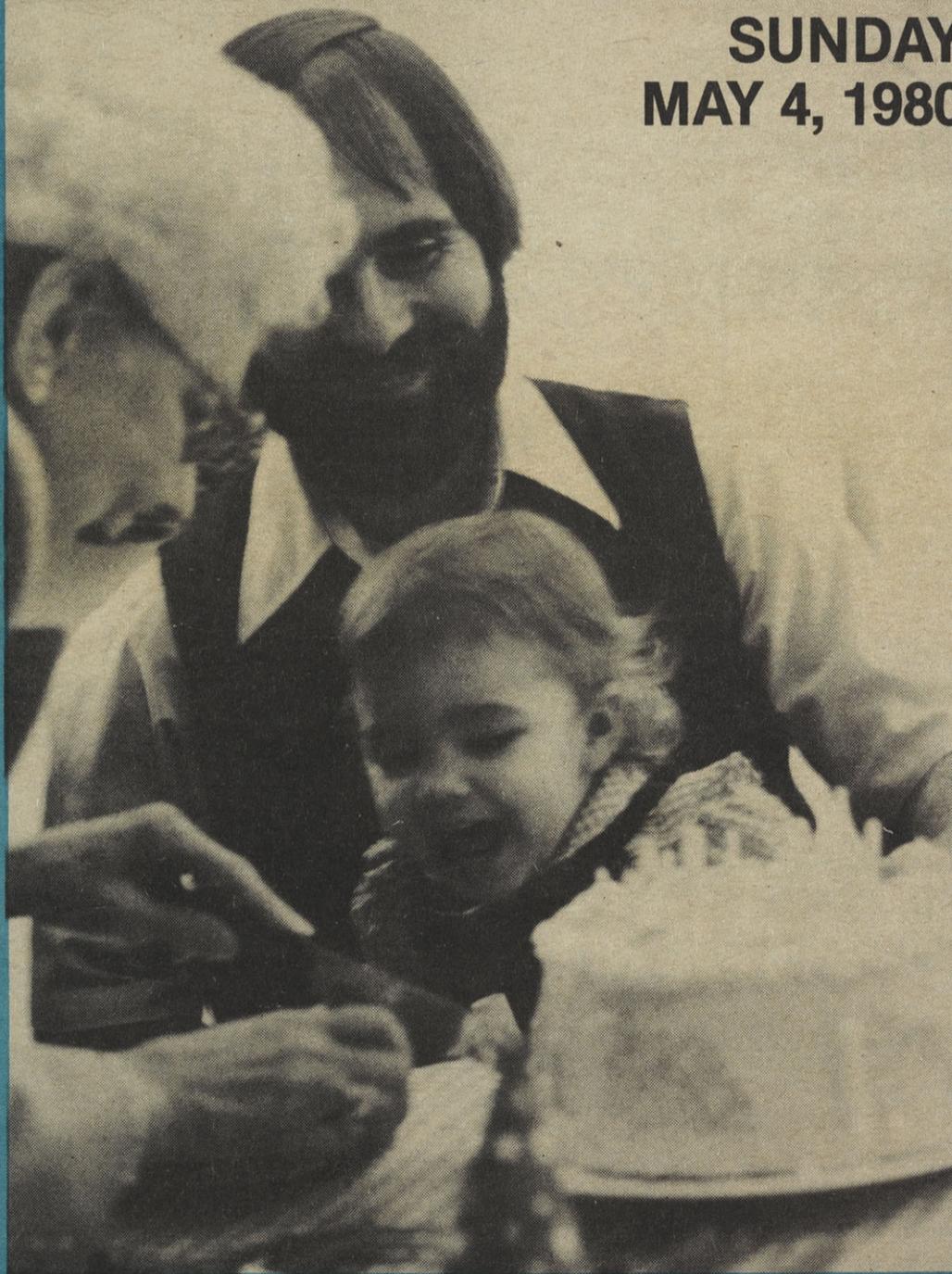
Released from detention in 1974, Mugabe and his wife fled to Mozambique. He had the choice of being "a victim or a stooge" in racist Rhodesia, reporter Basil Davidson says, so he became a revolutionary.

Yes, but not a wild-eyed one. Archbishop Scott thinks he is aware that white citizens must play a role in Zimbabwe. Mugabe appears to be reassuring whites that he will effect no government reprisals or land confiscation. He has even offered two cabinet seats to whites and has asked Nkomo, his political rival, to become interior minister.

Mugabe retains both his Roman Catholicism and his Marxism. "I am of the opinion that Christian principles are in harmony with fundamental Marxist principles," he says.

But in early statements and actions he seems more pragmatic than doctrinaire. His first goal seems to be to achieve the kind of internal climate in Zimbabwe that will allow the ravages of war to be healed

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Robert Mugabe

and economic sanctions to be lifted. He will try to maintain good relations with both east and west as well as maintain the established relationship with neighboring South Africa despite his hatred of apartheid.

Scott seems to voice the hope of many for Zimbabwe's future: "It is my hope and prayer that both the citizens of the country and the external forces which continually affect the internal life of that area will all seek to play a responsible part in the search for a lasting peace which is based on justice. The opportunity for this is now present. Please God, all parties involved will work to make this possibility a reality."